

An Oration as touching the lyfe and death of

the famous and worthy man D. Andrewe

Hypocritus, penned and pronounced in a

solemne assemblie of all the States of

the Citie of Marpurge, by Wy-

gandus Orthius :

And bene into English by Iohn

LVDHAM

1577.

¶ *Hominis vita varijs fortunę
vicibus assidue rotatur.*



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¶ To the right worshipfull Master Alexander Nowell
Deane of the Cathedrall Church of Sainēt Paule in Lon-
don: Continuance of health & all things prof-
perous in Christ Iesus.

HAuing accomplished & gone through with all things ap-
perteyning to the edition of this former Booke, (right
worshipful) It was my hap to light vpon this Oratiō pēned
in good & pure Latine by Wigandus Orthius, as concerning
the life & death of the famous and worthy man D. Andrew
Hyperius, author & cōposer of the same Booke. Which whē
I had once reade ouer, and finding it to be both pleasaunt &
profitable, by reason as wel of the varietie of mater as also of
the aptnes of the phrase & holesōnes of the argumēt, & per-
ceyuing againe that it might minister no small occasion to
the Reader, whereby the better to like, not onely of this, but
of all other the workes of this most excellēt writer: I could
by no meanes satisfie my selfe, till such time as I had turned
the same into our English tongue, and placed it (as a thing
seuerall by it selfe) in the later end of this volume. The
thing it selfe (I graūt) is smal, but if the substance of the mat-
ter be considered, it may seeme (peraduenture) to be (I will
not say great but) such as neither the Reader shall haue cause
to repent him off in reading, nor I cause to forethincke mee
off in writing [Sed vino vendibili non est opus suspensa hæ-
dera.] Howbeit why I haue bene so bolde to put it foorth
vnder the title of your name, as you (perchāce) may maruaile,
so haue I to render some reason. First I was moued vnto it
by the example of the penner of this Oration, who causing
it to be fixed in the later end of a worke begon & not fini-
shed by the Author thereof D. Andrewe Hyperius, entit-
led The Method of Diuinitie, dedicateth the same to his ve-
ry friende and Scholemaster, Master Iohn Princierus. Se-
condly I was induced so to do by the likenes & resemblāce
of the persons: that is to say, of D. Andrew Hyperius, and D.
Alexander Nowell: the one a famous Superintendente in
Marpurge, a Citie of high Almayne, the other a most wor-
thy Deane of the Cathedrall Church of S. Paule in Londō:
the one renowned after his death for his rare gifts of learning

The Epistle Dedicatory.

& godlines of life, the other yet liuing with no lesse commendatiō, as well for his manifold knowledge in thinges diuine and humayne, as also for his singuler ornaments of Curtesye, Affabilitie, Modesty &c. The one a Mirrour of his time for his notable frugalitie & sobriety, the other a spectacle of our age for his boutifulnes and good hospitalitie. But I cannot prosecute this point so far as I iustly might, considering that neither is it any part of my purpose to set foorth your praises (otherwise then by occasion) neither (I am sure) conceyue you any pleasure at all in hearinge of them: seeing you are wont to ascribe al praise & glory vnto god alone, & vnto mā nothing but shame & confusion. The third thing that alured me to the doing of it, was the consideration of the neere friendship & familiaritie that remaineth betwene your worship & that Reuerend father, my Lord of Londō: wherby I thought it not amisse (cōsidering my dutie to both) to ioine and lincke you together (as in one bande of amitie) so in one littell volume. Fourthly and lastly, I was stirred or rather cōpelled herevnto, as well by the certaine report of your rare benignitie towardes all men, and especially poore Scollers & ministers of the Church, as also by infallible experience of that bountifull Curtesye, which naturally is ingenerate in you, & floweth (as a man would say) euen vnto those with whom you are smally acquainted. For which causes as you cannot be but greatly beloued of all in general & of mee in speciall, so couet I againe (by some meanes) to testifie the gratefull signification of my good meaning in this behalfe, which I cannot otherwise doe then by this simple demonstration of my good will and ready obseruance toward you. This only remayneth, that you (according to the goodnes of your nature) accept my doinges in good part: esteeming rather by this litle what a great deale more meaneth, then by the finalnes of the gift to misconstrue the mind of the giuer.

*Vale Iuuegerime vir: et Deus opt. Max. Dominationem tuam quam diu-
tissima inuolumentum seruet, domusq; suis eximij. eandem indes augeat, locu-
pletet, discescat.* From Wethersfelde the. xxviii. of May. 1577.

Y your worships alwayes most humble
in the Loyde, John Ludham,

An Oration as touchinge the

lyfe and death of the famous and worthy
man Andrew Hyperius, penned and pro-
nounced by Wygandus Orthius profes-
sor of Diuinitie in the citie of Marpurg,
the xxvii. of Februarj, 1564.

If I should euen in the very first beginninge of
my Oration breake forth into teares, and fall to
weeping (right honorable Lord Governour, right
worshipful & graue Fathers) I suppose there is
none y^e would not willingly pardon my dolour and griefe
so iustly conceyued. For wher we haue lost, as you see, y^e
most graue Diuine D. Andrew Hyperius, wher haue all
for gone a most worthy companion, many are depriued of
a most excellent Scholemaster: But I, for my part, haue
lost not onely a companio & scholemaster, but also a most
sweete and comfortable kinsman: who was first vnto
me the author and beginner of my study in Diuinitie,
who became alwayes afterwarde a helper and further-
er in it: whom I bled as a counsellor, in all my affairs
and dealinges, without whose countayle and aduice I
attempted nothing privately at home, nothing pub-
lickely in the schole: with whom I was accustomed to
conferre my studies, by reason (as ye knowe) of the do-
mesticall acquaintance and familiaritie betwixt vs.
Such a mā, such a companion, such a master, such a friend,
such a kinsman haue I lost. Therefore amidst the
publike and common mourninge and lamentation
of all good men, there is also happened vnto me a pri-
uate and peculiar cause of sorrowing. For neither can I
now looke vpon mine Aunt bereft of a most excellent hus-
bande, nor vpon my Cousyns depriued of a most worthy
parent, in the midst of their so great heauines & griefe,
without the shedding of my teares. But yet as for this
my private sorrow, either time might mitigate it: or y^e
consideratio of our common mortality might assuage it:

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if so be a greater, that is to say, an vniuersal and publick calamitie encreased not our beuines: which through the death of this most excellent man is come not onely to our schole, and to the Churches of Hallsia, but also to all Germany, and euen to all the nations in Christendome besides. For why, beleeue mee, wee haue not lost an obscure person, wee haue not lost a common or countrey Diuine: but wee haue lost euen the light of our Schole, wee haue lost euen the chiefe and principall Diuine of our Churches: whose matches our Countrey of Germany hath fewe liuinge at this daye, but his betters at any time whither euer it had any in matters of Diuinitie I can not tell. Which thinge bothe procureth vnto mee most wooll beauiens: and this also causeth no lesse griefe, that many there be (the more is the pittie) men no doubt wicked and vngodly, that neither see nor vnderstande what a great treasure wee haue lost: but as those that are altogether without sense or feeling, suppose the often deaths of so famous and worthy men to belonge nothinge at all vnto them. Which truely, whether they be so proulyke and stynie that they can nothinge be moued with the common calamities of Churches and Scholes, or whether they be so foolish and brainleske that they perceiue not what inconuenience happeneth by the death of so worthy personages: they seeme vnto mee rather worthy to be killed at than to be winked at without controlment.

But let vs be wayle the death of our Hyperius, & not suffer our selues to become wickedly vnkinde to him for so great benefites of his. And yet truely as for mee bothe my incredible sorowe, and also the slenderesse of my manner of speech might seme woorthily to excuse me from this function of speaking: if as well the greatness of this mannes benefyts bestowed vpon mee, as also the consideration of our College of brethren did not exarte and require these present teares of my Oration. I will endenour therfore somewhat to resist my griefes
and

and whose eyes dyinge I closed with many teares, to him also, if it be possible, will I performe this dutie without teares. I will then by your patience (most learned fathers) speake first of the life and death of Doctor Andrew Hyperius, and next of the cause and maner of our heavines and mourning: which I two partes of my Oration, after I haue once accomplished, I will make an ende. In the meane time I beseech you, as you haue alwayes loved our Hyperius for his notable learninge and godlynesse of life, so giue your diligent attendance.

Andrew Gerardus Hyperius, was borne at Hyperis, a notable towne of Flanders: It was the yeare of our Lord by computation 1511. in which yeare, the xviij. day of Maye, immediately after syre of the clocke at night, he was deliuered into the world: Iust he had a father of the same name Andrew Gerarde, a famous Lawyer amonge them at Hyperis: his mothers name was Katherine Coets, descended of the noble family of a house in Gaunte. The parents forthwith deliuered their child in the yere of his age 4. after he had nowe already indifferently tasted the rudesse & principles of Grammer; to one James Papis, a noble Poet of that time, to be further trained in learninge: who then taught a Schole in Vastine besides the river Lys. In whose Schole also the child heard John Sepanus, a man, as he was then counted exactly learned, and not unskilful in the Greeke and Hebrew tongues. After in the yere of his age 13. he passed the borders of Flanders, that together with good letters he might learne also the French tongue: where in the Scholes he heard teaching, John Lachen, from whose mouth were said to flow most sweete phrases of speech like vnto milke. The yeare following he was sent to Tornaye, where a Schole of three tongues was looked for to be opened, the gouernor whereof was Nicholas Buscoducensis. But when the Schole was planted and shoulde haue bene

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opened, he without any longer tariaunce returned into his Countrey. The father conected by all meanes that this his sonne, as in good letters, so should be instructed in good maners. Therefore when he had no fancy to send him to Louayne, because he saw the youth there to be corrupted with ouer much liberty: neither could he accomodiently send him to Parise, where he (the father himselfe) had liued a yonge man certaine yeres, by reason of hotte and continuall warres that then were abrook betwene the Emperour Charles the first, and Francis the French king: he was constrained for a time to keepe his sonne at home, where he occupied himselfe in writing out of Autes, as they call them, with his fathers Clerkes. And truly there wanted very little, but that he had when then taken his leaue of ϕ study of good letters, wherein he was not a little wel profited: when in the meane time his father, whom he loved very dearly, the xiij. daye of Iune, Anno 1525, departed out of this life: who lying on his death bedde had giue to his mother very straight charge of this thinge especially that as soon as the sayd warres were broken up, she should sende his sonne Andrew to Parise, there to prosecute his learninge and study. Eruct therefore beinge taken betwene the Emperour Charles and king Francis, Hyperius went first to Parise, in the yere of our Lord 1528. the daye before the Calendes of Auguste. He was commended by letters to Anthony Helhuck of Vastine, who was at that time a Senator of the Parliament, and to Iohn of Campis Curtesian, a publicke professor of Diuinitie: to ϕ one that in ϕ time of warre, if neede were, he should haue his necessary charges bozner to the other, that he might be seene in as touching the order of his studies. Hyperius therefore first kept a good space in this mans house, while he learned the rules and preceptes of Logick in the College Caluicium. When the yere next following after hee was come to Parise, hee grew into greate familiaritie with

Wigandus Orthius.

with Ioachime Ringelberge, a man notably well learned, who in this College Caluiacum taught at that time both by himself and learnedly diuers and sundry thinges.

But in the third yeare, he began now priuately to instruct others in the principles of Logicke and Rhetoricke, when in the meane time he himselfe became a hearer of the booke of Aristotles Phisickes, according to the custome of the Scholes, he might with the residue of his companions, attayne to the degree of Master of A. r. Which three yeres being ended, he returned into his Countrey, where he might both salute his friends, and also learne whither there were any patrimony left him or no. Whereupon the yeare following (which was the thousand five hundred and two and thirty) when he perceived a sufficient patrimony to be still remayning vnto him for the longer continuance of his studies, he came againe to Parise, of purpose now to bestow his time in the exercise of grauer studies. He then first of all began to applye his minde to the study of Diuinitie, of which faculties at that time the exercises were most famous in the Schole of Parise. He resorted therefore diligently to the Scholes of Diuines: sometimes also he would heare certaine Lectures in the Decrees, out of which the Diuines then more vbled to proue their assertions, than out of the holy Scriptures. Whereupon he would now and then, for recreations sake, enter into the Scholes of the Phisitions, so much as he was alwaies euer (as a man would say) by nature very much delighted with the study of Phisicke. In the meane season he forgate not to heare diligently the professors of the tongues, especially Ciconarde, Starminus, Latomus: & taught himselfe priuately, chiefly Frenchmen, and Spaniardes. But about that time he was greatly desirous to trauaile other Countreies and prouinces of Fraunce: both to the intent he might more exactly learne the French tongue, and also more thoroughly be acquainted with the manners and conditions of all that nation. Therefore every yeare, especially in the moneths of Iann-

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ary, February, and Marche, wherein for the most part publicke Lectures in the Scholes were intermitted, or at leastwise more negligently handled: he, adioyning to himselfe trusty friendes, and such as were desirous of learning, trauielled into other prouinces, and visited the famous vniuersities. And so within thre yeres space, for the time of those monethes, I spake off, he surueyed almost all Fraunce ouer, and a good part of Italye, that especially by name which lieth betwene the Alpes and Bononye. Afterward he came againe into his Countrey, in the yeare 1535. but from thence he went forthwith to Louayne, whither he had caused before his Library to be transported out of Fraunce. Such about the same time, for the satisfaction of his mynd, he trauielled wel nere ouer all þe lower Germanye, to witte, Gelderland, Phryseland, Traiect, Holand, Seland. Thence next in the yeare of our Lord 1537. and of his age 16. he purposed with himselfe to go visit the higher Germanye: to þe intent he might see the more famous Scholes in it, and the learned men in them. He visited therfore the same yeare Colen, Marpurg, Erford, Lipsia, Witenberge. From thence þe selfe same yeare retourning into his Countrey, about the ende of the moneth of August, he was perswaded by thaduice and entreatie of his friendes, to determine wth himselfe to take vpon him now in some place þe charge and office of teaching: to the intent; that hauing now spent away his stocke in þe Scholes & in trauieling of Countreies, he might passe his time more quietly at home wth his friendes. And verily his friēdes, vnbeknowing vnto him, had procured already a Graunt or Charter from the Bishop of Rome, wherein were graunted to Hyperius yereley out of a certaine Abbay large & liberal reuenewes. Onely this thing remayned; that þe assent and agrēment of Iohn Carondillet Chaunceloz to the Emperour and Archebischop of Pannonman, was in this behalfe to be obtained. But it came to passe (no doubt) by gods prouidence, that not onely no graūt could be had from him; but also there was likely to
proceede

proceeded from him great and imminent danger. For Hyperius was accused to the sayd Archbishop by those y^e succ^d for the same living that he stood for, that he had bene in high Germany: which thing at that time was counted not onely odious for the hatred that was bozne to pure religion, but also a matter very full of hazard and perill. Hyperius therfore, least hauing now consumed his patrimony he should become a burthē to his friends, began againe by the aduice of certaine godly and learned men, to bend his mynd to the further traauyling of Countreies. And euen then had he conceyued some desire to go into Italye, and the rather bicause he had now alreedy méetely well besoye traauyled ouer Fraunce and Germanye: but when the warres began againe to waxe whot betwene the Emperour and the Frenche kinge, and all passages by that meanes became very dangerous, being shette out from Italye, he sayled into Britayne, where he might by letters moze easely be certified from his friends; if at any time any better hope of p^reserment shined forth in his Countrey. And like as in other nations, so also in Britayne he laboured to know those men especially whose names by learning were become any thing famous. By which occasiō he chaunced to light vpon Charles Montioye a noble baron of England, whom the great Erasmus of Roterodam both most amply and often commendeth in his writings. He hauing very friendly conferred with Hyperius of many and sondry matters, when he perceiued his towardnes, first offering vnto him a large and liberal stipend, brought him home to his house: wherby y^e space of sower yeres & somewhat moze Hyperius liued to his great likement & contentation, & conferred wth the Lord Montioy touchinge studies of good letters. The yere therfore of our Lord 1540. in y^e moneth of Iuly, he at y^e charges of Montioye visited the vniuersitie of Cambridge. The same yere was beheaded Thomas Cromwell, as wel bicause he had bene the Autho^r of the marriage of Anne of Cleue, as also for that he

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was suspected to be of the sincerer religion. About the same time also was burnt for the profession of the purer religion Robert Barnes with certaine other.

Pea and some were put to death, because they would not allowe that the king of Englande should be called the supreme heade of the Church of Englande next vnder Christ. Further there were set forth certain perillous Edictes against straingers. Which newes moued Hyperius to bethinke himselfe of his retourne into Germany. But befoze he departed out of Englande, he visited also the yere following in the moneth of February, the auncient vniuersitie of Oxforde. From thence he came to London in the moneth of Maye, and hauinge set his matters at a stape, tooke his leaue of the Lorde Montioye, who labored exceedingly to haue kept Hyperius still with him. Wherefoze the xii. daye of the same moneth he arrived at Antuerpe: from whence conueighing himselfe into his Countrey, he reposed himselfe certaine dayes with his friendes. But the fame of the Common weale & Schole of Strausburgh, & especially the renowne of Bucer, enforced Hyperius to trauaile also that part of the higher Germany. Therfoze when he was about to set forth towards Strasborough in the way as he went, he came hither to Marpurg, whilst his carriage and booke were brought by the Carriers to Franckforde. For he knewe right well, that he might both liue better cheape with vs whilst he tarried for his booke, than in any other place of the Rhyne: and also hoped, that he should heere easely obtaine to the famous and learned men, that taught at Strasborough, letters of commendation: and that especially from the friendly & kindehearted man Master Gerardus Nouiomagus, who had both knowne Hyperius befoze time, & also liued himselfe for a seare at Strasborough. This was the occasion of Hyperius comminge to this Schole of Marpurg: to the which he came, the xv. daye of Iune, Anno 1545, and in the full 30 yere of his age. The comminge of Hyperius was most

accep

acceptable to Maſter Nouiomagus: who began very diligently to entreate with Hyperius, that he ſhould here purpoſe to remaine, puttinge him in ſure and certaine hope both of a place to teach in, and alſo of liberall entertainment. Therefore when Iohn Ficinus, Chaunceloꝝ to our moſt noble pꝛince, a man foꝝ his notable vertue woꝝthy of eternal memoꝝy, was returned from the Commiſſiõ oꝝ parliament of Rentzburgh: Nouiomagus laboꝝed with him as touchinge Hyperius. Nouiomagus affirmed, that ſince the meeting was at Henaulde, Anno 40. where he beinge ſent frõ our pꝛince was pꝛeſent, he could neuer haue his health: neither was he able to endure thoſe paines in teachinge, which befoꝝe he had ſuffered. And therfoꝝe required, that Hyperius might be appointed in his roome: who, foꝝ ſomuch as he thꝛough his infyrmittie was not of power ſufficient, might take vpon him to reade. Ficinus miſliked not the good counſell of Nouiomagus: but incontinently calleth Hyperius vnto him, exhoꝝteth him to abide ſtill at Marpurg, and to ſhewe foꝝth ſome token and triall of his learninge. Foꝝ it would come to paſſe, that in caſe he gaue foꝝth any notable testimony of his learninge, an honeſt ſtipend ſhould be appoynted him foꝝ his paines. Hyperius being with theſe & other ſuch like reaſons perſwaded, abode ſtill at Marpurg. Win a ſmal time after dieth maſter Nouiomagus, 5. y. of Ianuarie in 5. yere folloꝝing, in whoſe place next by thauthoritie of 5. maſters of 5. profeſſiõ ſucceeded Hyperius: and, looke what Epiſtles of S. Paule Nouiomagus had bleſed befoꝝe to interprete, the ſame began he alſo to expounde. And when he had by the ſpace of two yeres and moꝝe, ſingle as he was, trauayled in this trade and fundicon of teachinge, he reſolued with himſelfe to marꝛye: foꝝ ſomuch as he ſuppoſed that he coulde not conueniently paſſe his dayes without a wiſe, and the rather becauſe he was not greatly ſounde as touchinge bodily health.

Hee tooke to wiſe therfoꝝe in the yere. 1544. the xxvii.

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Wape of Februarye, Katherine Orthia, Daughter of Lodowick Orthius, somtimes Treasozer of Marpuge: whom John Happelius an honest Citizen had left a widowe with two children. Of this his wife, whom hee alwayes loved most derely, he begat five sonnes and fouer daughters: whercof ouely two sonnes and three daughters doe still remaine aliue.

But how and in what order he hath now by the space of these xxiij. yeres behaued himselfe and gest vs as well in teaching publikely & holy Scriptures, as also prinate-ly the liberall Sciences, wee haue now next of all to consider. In which office and function of teachinge there seeme vnto mee these fouer thinges chiefly to be required. First, a singuler learninge, ioyned with much readinge and experience of thinges: next, a substanti- all power and faculty of teachinge: then, fidelitie and diligence: and last of all, grauitie and constancye of life and conuersation. And that learninge is required in a Teacher, and the vse of many thinges, there is no man that doubteth. For who is he that euer could well bee taught, and reape any fruite of learning, of an vnlearned man? No more truely can a man perceyue anye thinge that good is, of one that is vnlearned, than of a stone he can learne to flye. But as learning is very requisite and necessary: so it is in no wise alone sufficient for a man that is occupied in the Scholes, vntlesse & power also of teachinge be ioyned with it. Thou maist finde many men very well learned, and cunning in & know- ledge of thinges: which neuerthelesse, forsomuch as they are destitute of this power in teaching, yelde no fruit at all neither to Scholes nor Churches.

Wherebpon the Apostle also requireth such a one to be the Bishop of a Church, as is Didacticos: that is to say, indued with the gift and faculty of Teachinge. Nei- ther must fidelitie and diligence bee sundered from these twayne, which if it be absent, neither then also wil any fruite

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fruite: rebounde to the hearers, though the man bee otherwise both learned and eloquent. And in him especially that wil professe & holy Scriptures, is this faithfulness (which we speake off) of necessitie required.

Wherupon likewise Thapostle to the Corinthians, as touching the ministers of the worde speaketh in this wise: Let a man so esteeme of vs, as of the ministers of Christ, and disposers of the misteries of God: amonge whom, this especially is required, that they bee sounde faithful. But no lesse necessary also is this last poynte, namely that to doctrine and erudition the life and maners may bee agréable.

1. Cor. 4.1.

Alfowle shame it is. For him that doth teach, y when he doth find fault with himselfe doth preach.

And our beloued Paule requireth a Bishop to bee vnteproucable, not stubborne, not wrathfull, not giuen

1. Timo. 3.

to wine, no fightery, not giuen to filthy lucre: but a keeper of hospitalitie, a loue of vertue, imodest, vpright, holy, sober. For what doe those Teachers profyte their hearers, y do plucke down by their naughty living, y which they builded vp by their wel teaching: y by their liues & dayly maners shewe the selues to dislike greatly of those things, which they prescribe vnto others to bee folowed?

2. 3.

With what (I wil not say) authoritie, but with what face can y teacher reprove vices in y Schole, as drunkenness, riotousnes, conetousnes, incontinency, & such like: which is himselfe (I will not say) oft times drunke, but alwayes druncke: not onely giuen to riot, but also lyues so wickedly in all superfluitie, that he supposeth gods maiestie to be of no power at all: which is so conetous, that of euery fytty occasion he gapeth after insatiabie gaine: who finally hath so wallowed in scurrilitie and uncleanes at his life long, that he doubteth also whither he may account these heinous sinnes and enormities for sinnes and vices, or not: all the poyntes therfore, which we haue spoken off, are required in a Teacher: which

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if we shall diligently consider, in what measure they haue bene in this our Hyperius, we shall finde to haue bene verie great. And first verily, as touching the singular learning of this man what shall I saye? I may speake the moze freely, most excellent fathers, of the dead: for, so much as I shall not now seeme to flatter him being dead, that I neuer feared vpon beinge alive. Great was the knowledge that this man had of the tongues, moze great of the liberall artes and of philosophy, but of the holy Scriptures and Ecclesiasticall histories and of all the olde and auncient Church most great of all. That which I speake, to be true, you your selues know, most learned fathers, and can very well testifie: who haue heard him publikely teachinge, who haue heard him disputinge with great commendation, who haue heard him familiarly talkinge with his friendes.

Many other witnesses there be throughout all Germany, and other nations, men famously learned, which either resorted to his Scholes, or other wise were moze familiarly acquainted with him. His bookes are witnesses that he wrote and published, which are of great learned men esteemed and read amonge the woorkes of the best learned writers: as those short Scolies vpon the Epistle to the Romaynes: as, the two bookes Of framing of Diuine Sermons: as, the fower bookes touching a Diuine: as, the two bookes Of reading and daily meditation of the holy Scriptures: as, that Catechisme or Shorte Instruction which he last put forth.

Many other bookes of his are witnesses also, penned and written by him with great labours and watchinges, which we are sorry could not of him be ouersene and recognized: that so, which would haue turned to the great profit of all studious Diuines, they might haue come abroad. For he had written as well in Philosophy, some thinges: as, Touching the order of Study, Of Logicke, Rhetorick, Arithmetick, Geometry, Cosmography, The Sciees perspective: some thinges of Astronomy,

and likewise of Naturall causes, and Scolies to the ten bookes of Aristotles Ethickes: as also in Diuinitie many notable matters: as, touching The not forsaking of the studies of holy Scripture, these bookes: Of Diuine places, fower bookes: Obseruations of places vpon those parcels of the Gospels, which are vsually read in Churches euery Sunday. Againe, Of the life and maners of students: Of publicke liberalitie towards the poore: Of ecclesiasticall Scholes: Of the mariage of Ministers of the Church, How a man ought to proue himselfe: Of the prouidence of God, Moreover, vpon all the Epistles of Saint Paule certaine peculiar formes of speaking: and the Method of Diuinitie, of which hauing appointed six bookes, he had not yet finished these. He had begun likewise to write 12. bookes entituled of Scolasticall vacations, & as touching the Ordering of the Church 6. bookes. Which bookes, if he him selfe might haue corrected & fully accomplished: then should haue appered sufficiently out of them his diuine wit, these should haue shined forth sufficiently his notable learning, these would haue bene seene sufficiently his wonderfull knowledge of the auncient histories of the Church, these would haue bene apparant sufficiently his grounded practise & experience of manifold things, together with his deepe & excellent wisdom. But euen out of those notwithstanding which he hath already put forth, may all these things also be sufficiently perceived, though I should holde my peace. We haue maruailed forth often times, whensoever any thinge was proponned in familiar talke as touching Ecclesiasticall matters, to heare that he had alwaies in a readines out of auncient histories some thing that made for the matter in question, & how he did so promptly illustrate & determine the same. But there was no lesse power in the man of teaching and arguing, then ther was furniture of learning and erudition. With what force and facilitie he taught the selfe same can testify, that are witnesses before of his other gifts: what dexteritie in disputing,
what

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what sharpenes of witte he alwayes bled, his hearers doe remember. He would not (as many are wont to do) dally and scoffe at the argumentes proposed: neyther handled he the matter with clamoures and buttryes, whereby no profit could rebound to the hearers: but he so openly and grauely discussed all thinges, that the diligent hearers might receyue thereby most ample fruite. And in this his maner as well of teaching as of reasoning, he was alwaies from tyme to tyme of so great modestye, and of so great constancye: that neyther woulde he vnadvisedly moue idle questions, neyther alter or interrupt the order of teaching that he had once with iudgement taken in hande. As touching which thing, you remember I am sure, right learned Master Chynrade Mathew, my very worshipfull kinseman, what he sayd the selfe same daye he let his lyfe, either of vs both you and I being present with him. I sayeth he, haue alwayes bene carefull of this in the Schole, that I might propound profitable doctrine to my hearers, and auoyde idle and superfluous questions: I haue taken diligent keede, leaste I should giue anye occasion of contentions, and haue euermore reteyned one vni-forme order of teaching: and so long as I liue, will re-teyne. These in a maner were his wordes: which when we had heard not without teares, we affirmed that we were witnesses of that matter: and how that we likewise had alwaies hitherto kept the same order of teaching, and would keepe also hereafter. But as touching that which pertaineth to his fidelitie and diligence, in the office of teaching, there is no cause why I shoulde saye much. I appeale to the selfe same to testifie of his diligence that were witnesses each now of his learning and abilitie in teaching. This is certaine, he was ranshed with so great zeale and ferveurie in promoting the studies of holy Scriptures, that ouer and besides the laboures y^e were enioyned him, he would also oftentimes shewe to himselfe vacant houres, wherein he might teach
some

something extraordinary. He diligently procured and set forward the exercises of disputations and declamations, wherein as he alone by the space of certaine yeres was alwaies in great travayle the chiefe: so afterward when other of his also his companions kept our course in order, he was both willingly and commonly present.

As for the forme & maner of preaching in the Schole, in what great labour, I pray you, in what great paynesfulness did he order it? He prescribed common places, which he thought most needefull to be handled: he corrected the Sermons written by Studentes, before they were recited: he heard also them that were appointed to preach, before they should openly come into the Church: to the intent that if any thinge were amisse either in their voyce, or in their gestures, & also might be amended. He praised those, & had wel behaved themselves in these exercises: he reprehended and picked forward & negligent and slothfull unto diligence. He had adioyned to these kindes of exercises, besides an Examining in matters of Divinitie, which he appointed once commonly in two yeres, a certain order also of Divine Consultation: where some question being propounded either of Doctrine, or of rites and matters Ecclesiasticall, he would bid every one in order to put forth his opinion in a full & continued forme of speaking: to the intent that so by blunders & sundry sentences on either side given, it might be perceyved out of many what was true, & what false, what made for the purpose, and what might be sayd against it. All which labours he so willingly took upon him, that having also no reward appointed for his paynes, he neverthelesse most diligently prosecuted the same. I omit his private studies, of which I will now say nothing more, then that which I may truly avouch: namely, that he was never at home alone, but & he either wrote something, or read something, or meditated something: so far forth that he seemed unto me even to weaken and debilitate the strength

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strength of his body, and eue to consume him selfe with
ouer great studies and laboures. There was in him
besides all these things, a most diligent meditation
touching the refozming of Churches, wherein he was
occupied day and night. For he coneted greatly to
renoke the people of our Nation to the paterne of p^rimi-
tiue Church: he coneted to remoue many trybles,
which being deriued from the Papacye do still remaine
with vs, and to reduce the simplicitie of the olde fathers
in the practise of religion: he coneted to restoze the
Ecclesiasticall discipline, soze damaged to the great losse
and despayment of Churches.

+ In which his holy purpose how farwth he translated,
and how great fruits he ministred vnto all Churches,
we shall the vnderstand, wheⁿ as, he being now dead &
gon, these meditations (of which also we haue giue some
ynckeling before) although imperfect, shall come into
light. Concerning which thinges much moze might
of one he sayde, and that with great commendation, but
that I listen to the other partes of my Oration. In
praying therfoze the lyfe and maners of this most fa-
mous and excellent man, there is no cause why I should
much stand, especially before you and in your presence.
He was sufficiently known vnto you all, yea Stran-
gers also know sufficiently the state of his lyfe. In
dyet and apparell he was alwayes most temperate, in
feasting most sober, in talke and dealing most friendly
and iust. As he detested from his hart those unsati-
able quassinges and vncomely speeches commonly pra-
ctized of our Countrymen at the time of their banque-
tinges: so againe would he now & then be willingly pre-
sent at the moderate feastes and pleasaunt meetings
of his friendes. Thus, he neither allowed of the
things that were vnseemely: no; disallowed of y^e thinges
that might be graunted to the honest recreation of the
mynde. To be short, he so behaued himselfe in

all

Wigandus Orthius.

all places and towards all men, that his manner seemed not onely pleasant to the learned, but also most sweete and delectable to the rude and ignorant. By reason whereof, how dare he was not onely to our Schole, but also to the whole citie, the manifold teares of all sortes of people which your eyes haue seen shed at the solemnitie of his buriall, doe sufficiently declare. But when as by the space of 22. yerres, and odds monethes, he had in such order as we haue said, behaued him selfe: as he was a man of no great health, so when he had laboured certain weekes before with continual rheumes and coughes, the xxiij. day of Ianuare he began to waxe sicke and to keepe his bedde. He complained most chiefly of the paynes of his head, breast, and loes: and now and then all his members so burned, that they seemed to be shaken with a certaine quivering or trembling ague. And verily all that week, when as yet we did not despayre of his life, he talked & conferred many things both with others, & also especially with me who was of ouer present with him, as touching matters pertaining to y^e Schole, as touching Disputes, as touching the reformation of Churches. He sayd amongst other things, that there should order be taken, if he liued, for the perfection of certaine labours betwixt vs, especially those of ordering of Sermons: which for because he had hitherto suffered alone, he thought that he had lost his health. And the 30. day of Ianuare which was the Lordes day, when the Lordes supper was celebrated in the sacred assembly, he desired that the holy bread and cuppe might, after the custome of y^e ancient church, be brought also vnto him. Of which after that he with his familie had tasted, he grew now more sicker than before. And then y^e day following, he began diligently to giue in charge to his wife, what he would haue done after his death; and to commaunde his children that they should behaue themselves both towards God and their mother godly, and towards all other vp-

An Oration of

rightly and honestly. Amongst the rest, when a li-
tle boye of his, of thre yeres old, stode by his beddes side:
Learne, saith he, my childe, the commaundementes of
the Lorde, and hee shall take care of thee. After much
talkes had, he entreated diligently with those that for
business sake came to visit him, as touching the professio-
n of his faith, and the constancy of that doctrine which he
had taught. And truly the very first day of Februarie,
wherein also he departed, all his talke was altogether
in this, that he might testifie vnto those whom he sawe
present: that he remayned euento the last gaspe con-
stant and inflexible in that profession of faith & doctrine,
which he so many yeres had professed in the Schole. As
touching which point I might now make a further
discourse, most excellent fathers, but that the teares for
remembrance of these things breake forth from mine
eyes. About the evening of the same day, when hee
had once againe spoken some things touching his constan-
cy of his faith and perswauance therein: he began to
take his leaue of vs, and euen to labour for lyfe. Yet
knewe he still every man, and being required woulde
make answer with broken wordes and dying speches:
till after 8. of the clocke at night, when it was about halfe
an houre to 9. hee gaue up his spirit vnto God: hauing
not as yet fully finished the 53. yere of his age.
You haue the history of the life & death of this most graue
and reuerend Diuine D. Andrew Hyperius: which, as
I coulde, I haue both briefly and simply declared vnto
you.

I come nowe to our mourning & heaviness, right
wofull fathers: which as it is wonderfull great
and incredible, so can it not bee satisfull and full, vntill
we were moued with most weighty causes to the most
bitter sence and sorowe of our mindes. When are wont
for two causes, especially to mourne at Funerals. First,
for so much as they suppose them to be euill dealt with
all, whom they be wayer being deade. Secondly for
because

bleasid they recount with themselves: what great incommodities doe redounde by their death, either privately to themselves, or publickely to the common wealthe. The former cause taketh no place in our heaviness: the later misliketh vnto vs as fauours most forgiuifull. For we are not without entangled with that error that we should suppose the minde to be extinguished together with the body: As we are not so vngodly, as to doubt of the eternall felicitie, which after this life all that haue lyled with faith and a good conscience shall enioye. Perverily we are resolved by a most certaine and iust persuasion, that our deare Hyperius, as hee alwaies liued a godly and holy life, so hath he now the full fruition of the most sweete and comfortable presence of Gods maiestie, the company and fellowship of Angels, and the societie of holy and blessed men. Neither truely doe we suppose that there was in him either any such like ment or loue of this life, as that we should thinke him, to be with desire of a longer life. He sawe well ynough, with what great cares this miserable life was replenished: he knewe well ynough, that so long as we continue in this tabernacle, we are wanderers from the home: he was not ignorant that the godly being loosed from the bond of this flesh, doe go vnto the Lord. Wherefore, albe it he was in such wise tnderfaint in huge and mighty labours, that he was not in ymeone time greatly grieved with the tediousnesse of this life: yet notwithstanding was he caryed continually with a longing desire of the immortall and everlasting life. He was accustomed, oftentimes in the Schoole, oftentimes in familiar talke, to commoerate vnto his scholars, and vnto his say, to lay before our eyes, that most horrible spectacle that was in these dayes, abroake throughout the whole world: to prognosticate in opinion, that there was yet a most lamentable confusion as wel of religion as also of Empires and Kingdoms, shortly to followe.

His coniectures he gathered not out of the

An Oration of

constellations of the starres; as they call them but out
and from the consideration of the things themselves,
which were open and apparant in the sight of all men.
He sayd that kingdoms and Empires were neuer so ill
established in the time of our auncestours, as they were
now for the most part. For some were holden of Chil-
dren; some were gouerned by Women: other some ru-
led by yonge men, which were newly come to take up-
pon them the charge of the Common wealth. He as-
signed that there were in daide some Princes remay-
ning in gouernment, but very seife, both graue in yeres,
and also expert in the vse of things, which did as it were
with enery way susteine with their shoulders the whole
weight and burthen of the Empyre. He remembered
the Scordes scattered and torne in sander throughout all
Europe, either by ciuill warres, or by the wofull perse-
cution of the Goodly, or by the death & decay of famous
and worthy Teachers. He shewed the state of our Chur-
ches, how miserably they were afflicted, as well for that
they were bereft of their notable Pastors & Doctors,
whose like were not to be founde to succede them: as
also because they were bereft with Graunge and lamen-
table discordes: and further that such were the times
now and manners of men, that it seemed that almightie
God very shortly, being provoked with our manifold
enormities, would take away his kingdom from vs, &
give it vnto others, & should bring forth more worthy
fruites. These things did he vse as well, at other times
offen to recount: & to wish of God that he might first be
taken out of this life before he should fall into that peri-
culation & confusion of all things, which he was much
fearful of: he also immediately after the first time when
he began to kepe his bedde, he sayd thus vnto me, sus-
pecting nothing as yet as touching his death: There
is nothing, quoth he, that may delight mee any more in
this present lyfe. Therefore I will moste willingly
add to my bedde the bedde of a turbarie, and when

Wigandus Orthius.

Whensoever it shal please the Lorde, giue ouer the same;
that I may goe vnto Christ: ~~wherefore~~ like as he wis-
shed not for any longer tyme: for, whether we haue an
eye to that which he here lefte behinde him, or consider
what he hath obtained after his death: who would not
thinke that he is both very well prouided for, and also
in happy and blessed estate? He hath escaped the trou-
bles and calamities of this wretched tyme: he enioyeth
nowe perpetuall and neuer chaunging belighes with
Christ. He hath put off that body of his, subiect to cor-
ruption: He loketh now to put on a body immortall &
incorruptible. He hath foraken these Seales of ours:
he is admitted into the Seale of Heauen: Whom here
he sawe as it were in a glasse by a darke speaking him
now he beholdeth face to face: The crowne of glozy
that neuer shall decaye, which he alwayes in the whole
course of his studies and laboures trauayled vnto: is
now giuen vnto him of the Lorde, wherein he tryum-
pheth and reioyceth. Wherefore we are not stricken
into this plight and heaviness, for that of us though we
thought him to be lost or in euill case: but for because
we ponder in our mindes, what great damage and
detriment we haue both privately and publicly sus-
teined by his death: whether truely is our private dis-
commoditie borne of sorrowing in this case. For if I
should saye, that I were nothing moued with the death
of my most excellent kinsman, nothing touched with
the heavy theere of mine Aunt, nothing grieved with
the vnfayle distresse of my Cousen: do we rightly I should
saye it, I leane it to the Rone Philosophers turnamed
Athenagoras to consider of: but rather (if I to saye) I should
saye: These thinges doo moue me, and greatly disquiet
me: which neuer thelesse I will not goe about to am-
plifie in speaking, least I should seeme to increase myne
dole to grieve, and thus on, and thus on, and thus on, and thus on.

What if I should bewaile with teares the death of
him that was onely my Scholemaster: there is no

man I suppose of sound iudgement that would finde fault with my so saying: but would rather iudge me to doe the dutie of a kinde and thankfull scholer. For it can hardly come to passe, but that we shall be hartely grieved for those that have deserved well of vs, when they are taken from vs. Who then can marvaile at this our private dolour & distress though it be bitter & incredible: which nevertheless, if our schole could any way be comforted, might easily be asswaged & diminished. But when I applye hereto the thoughtes and cogitations of my minde, then becommeth our grieve much more grievous, yea and such as can scarcely admit any consolation. For what it is, most reverent fathers (to the intent that what Cicero sayde of his Common wealch, the same also I may speake of our Schole) what is it, I say, that can possibly comfort me in so great darknes and ruines of our Schole? so great is the losse and decaye of all thinges, and the recovery of them, past hoping for. For we have lost a most famous Doctor, a singular Dynament of the Divine facultie, the soveraigne starre and light of our whole Schole and Congregation: neither doe we see in the meane time, who may succeed with the like fruit of our studies: so worthy a man, so graue a Divine, so learned and modest a Teacher.

Saint Ambrose at the Funerall solemnite of the Emperour Theodosius, to the intent he might put the common wealch in good hope of successors sayd thus: Therefore, so worthy an Emperour is departed from vs, but he is not altogether departed fro vs: for he hath left unto vs his children, in whom we ought to acknowledge him, and in whom we both see him and feele him. Ambrose might well and truly say this of Honorius and Arcadius. But I for my part, what hope of a successor can I put you in? What is of so great subtiltie, of so great diligence, of so great modestie, as was our Hypertimus? Written in teaching the holy Scriptures with a

Wigandus Orations.

Which things I would ye should take to be so spoken
of me, not as though I altogether dispaire of our suc-
ces (so) albeit they be vehemently shaken by the death
of this man, yet God our almighty father will at his
good pleasure prosper and provide for them: but that, as
of Elia the prophet taken by into heauē Elisha his scol-
ler cried out, Abi Abi rakcab Israel npharasain: that is
to say, My Father, my father, the chariot of Israel and the
horsemen thereof: so we also may not without good cause
complaine of our master Hyperius, thus taken from
vs. Although in very deede, when I wey more depe-
ly the whole matter with my selfe, most worthy Sena-
tors, I scarcely see what sparke of hope (to be accounted
off) is left, not onely to vs, but also to all Germanye.
Pure religion was in the time of our fathers sore op-
pressed through the tyranny of the Bishops: none other-
wise then was a great while agoe the Common wealth
of the Hebrues though the violence and oppressions of
the bordering Nations. As the Lorde in olde time
had mercy vpon the Hebrues, so hath he had now al-
so compassion vpon vs, that like as then he stirred vp
balaunt Captaynes and godly Judges, that did set the
people in their former libertie: so now in these dayes
had he raised vp many notable Doctors, that might and
did restore religion to hir former puritie, and deliuer
vs from that pontificall tyranny. Which either Capi-
taynes, or Doctors of the Church, seeing the Lorde doth
now by littel and littel call awayne to himselfe, as in the
yeares past Luther, Bucer, Melanchthon, and many o-
ther: and in these last 10. monethes Martyr, Musculus,
our Hyperius: we are truly to be affrayed, least these
so many and great lightes of the church beinge extind,
considering that very few men or none remaine of like
dignitie, of like learning and experience, there succede
other, which not (as the former) will defend and main-
teyne our liberty restored, but will hamper vs againe in
a newe seruitude and bondage,

.. An Oracion of ..

Men verily when as those Captaynes being taken a-
way, every man may seme to doe and say what he list:
it is greatly to be feared, least for our offences, all our
religion be againe entwapped in most vgsom darkenes,
and so utterly obscured and defaced .

For vndoubtedly as for the light of the trueth, which
after those vdsfull times of darkenes, wherein our fore-
fathers were entangeled, by the great benefitt of God
hath shined vnto vs: our people can now in these dayes
so ill away with all, that they doe not onely openly and
manifestly contemne the clere light, but euen couet al-
so most greedely to returne backe againe to their former
darknes, as it were to the flesh pottes of AEgypt. Fur-
thermoze what the life of our Countymen is, what y^e
maners of them are that glozy of the profession of pure
religion, we see. I speake not onely of y^e comon people,
& basest sort of men: but I speake of those, whom we all
haue in admiration, whom we reuerence, whom we
praye and highly esteeme off. So great is the contempt
of religion amongst a great number, so great the neg-
lecting of godlines, so great the suppression of vertue: y^e
they may well seme to be no Christians at all, but ve-
ry salvage and barbarous people. Which thinges see-
ing they are true, there is no man verily, that can ima-
gine this our dread and feare to be painely or without
cause conceived. God winketh for a time at our sinnes
and enormities, as he is a longe suffering God, and
slowe to wrath: But neuertheless when he seeth there
is no hope left of amendement of lyfe, and that our
sinnes doe proclame now, euen open warre agaynst
heauen it selfe: then suddenly prouoked to anger, he pre-
pareth himselfe to take vengeance. Which when he intendeth to doe, he oftentimes taketh
good men from vs, least they should the good with the
bad, the godly with the ungodly be entwapped together
in these plagues.

But

Wigandus Orthius.

But nowe I maye seme peradventure to giue an o-
uer vnlucky ghesse as touching the state of our Scholes
and Churches: wherefoze then doe I not rather turne
my talke vnto you, most graue and prudent fathers:
Whom I praye and beseech most hartly, that you would
euery one of you, so far forth as ye are able, bend all
your traayle and diligence to the mayntenaunce and
preseruatiō of godly studies. And you especially I call
vpon, most excellent Companions: the, I say most re-
uerend Rector Lonicerus, the most vigilant pastoz Ro-
dingus, and you al furthermoze that teach the holy Scrip-
tures either in the Schole with vs, or in the Church: here-
vnto I beseech you bend all your cogitations, and all
your endeuours, namely that our sacred and diuine stu-
dies may prosper and flourish. Proceede to teach, as you
do, diligently and faithfully: study for the maintenaunce
of peace and tranquillitie.

Let vs propound vnto our hearers not idle questions
as touching vaine and frivolous matters: but (as our
Hyperius alwaies did) those principles most chiefly of
the doctrine of religion, which shall be necessary to the
conseruation of the puritie of faith, and most profitable
to the information of lyfe and maners. Let vs haue no
dealing with vnlucky contentions, whereby we see now
some Scholes to be most grieuously battered and shaken.
Let this our Schole rest (as by Gods grace it hath al-
ready many yeares rested) from importunate strivings
and bzalementes. Let vs follow alonely in teaching
the chiefe points of religion the holy Scriptures, the wri-
tinges, I meane, of the Prophetes and Apostles. Let
no mans authoritie so preuaile with vs, let no Counsell
be of such credite, no patched writing of such force: that
we shoulde depart so much as a heares bzeadth either
from the authoritie of the Scripture, or from the phrase
of Thapostles, or from the formes of speaking vsed by
the holy GHOST himselte. These markes let vs
C. 2. prescribe

An Oration of

prescribe vnto our selues as it were to aune at : Let vs
 keepe vs wth in y^e compasse of these boundes. For so, yea so it
 will com to passe y^e we shall not be carsed about hither &
 thither wth y^e winde & vanitie of euery doctrine: but shall
 ramayne constant in our profession, and shall alwaies
 frō time to time keepe a certaine forme of scōb doctrine.
 And you also most diligent bearers, you, I say, that are
 studious of the holy Scriptures, I doe not onely exhorste,
 but also pray and beseech you, wth your selues the
 state of Religion and the state of our Churches: consi-
 der what perills hange ouer our heades in these dayes
 by reason of the wickednes of our liues and maners :
 beholde how many famous Doctors and notable lights
 of the Church our almighty father hath in a short space
 taken frō vs. All y^e most excellent Teachers our heauen-
 ly father calleth out of this life by littell and littell home
 to himselfe; many other, neither so well learned neither
 such louers of peace & concord, he leaueth still alivē: which
 are not so carefull as touching y^e safetie and preservati-
 on of y^e Churches, as they be for their owne priuate au-
 thoritie and gaires: which seeke not so much the peace
 left vnto vs of Christ, as they doe their owne prayse and
 glozy, though it be by setting the Lordes Sanctuary on
 fyre: and which, if they were not bzioked by thantozitie
 of godly maiestates, would confounde heauen and earth
 togither. Consider I say, and seriously ponder all these
 thinges. Pray vnto our heauenly father, that he would
 vouchsafase to p^rserue his Church amongst vs, that
 he would gouerne it and sanctifie it by his holy Spirit:
 praye ye that in stead of this our Hyperius now taken
 from vs, he would giue vnto vs many godly Teachers,
 learned, peacible, constant. For your partes also, giue
 your diligent attendaunce vnto the holy Scriptures, read
 them, study the, meditate vpon them, learne out of them
 a certaine forme of Christian doctrine: and to this ende
 alone apply all the force of your wittes that many of you
 may come forth so furnished with knowledg and vnder-

Standing

Wigandus Orthius.

standing, that you may one day be placed in the rowmes
of those notable Capitaines called smyth of their stations
to the Lord, to the great profit & comoditie of þ Church.
And we all praye thee, O almightie Father, which in so
short a space takest out of the vnthankfull woꝛld, so ma-
ny famous Teachers, and leauest behind many troublers
of þ peace and enemies of the Church: rayse vp in þ steads
of these notable ministers of CHRIST, many other,
which may teach and gouerne thy Church. Pourish and
defend the studies of god men, which labour to this
ende, þ they may serue thy Church. Furnish our minds,

O father we beseech thee, with the loue
of true religion and vertue, that
when thy sonne our Lorde
Iesus Christ shall come
at the last day to
Iudgement,
he may at the
least finde some rem-
nantes of faith and sinceritie
amongest vs.

FINIS.

Antoine Flippin

[illegible]

...the

and, unless you're willing to

2470-1700 1910-1911

James Earl Ray

01 0000 100 00000

1998

1911

1999-2000

01-19-1977

1972-1973

George Dodd

Of framing of Diuine Sermons, or popular interpretation of the Scriptures, the first Booke.

¶ What the common and popular order of interpreting the Scriptures is: and howe excellent a function they haue that teach the people in the Church.
Cap. I.



O man doubteth but that there bee two manner of wayes of interpreting the scriptures vfed of skilfull diuines, the one Scholastical, peculger to y^e scholes, y^e other Popular pertayning to the people. That one is apt for the assemblies of learned men and young students somedeale profited in good letters: This other is altogether applied to instruct the confused multitude, wherin are very many rude, ignorant and vnlearned. The first is exercised within the narrowe compasse of the Scholes: The seconde taketh place in the large and spacious temples. The one strict and straight laced, sauing Philosophicall Isolytarinesse and feneritie: The other stretched forth, franck and at liberty, yea and delightinge in the light and (as ye would say) in the court of Orators. In y^e are many things crated after the rule of Logical breuitie and simplicitie: In this, Rhetoricall bountie and furniture ministreth much grace and decencie. Wherefore if a place out of the holy Scriptures bee offered at any time to a teacher in the scholes to be explained and interpreted, hee, by and by sticketh wholly therein, as one shutt up in a streight prison, pinclosed & enclosure, and not only discusseth diligently the thinges themselves in general, and at the partes of them, but also in a maner euery worde and syllable, thinkinge it vnlawfull to omit any thinge, or so much as a litle to wench aside. But he that instructeth the people, sercheth and selekteth out of an argument

I. Two wayes of interpreting the scriptures: and certaine pointes proper to the both.

A collation of the order of teaching in Scholes & in Churches.

posed, some certaine common places and such as he percei-
ueth about the residue, to be most congruent to the time,
place, and persons, in discoursing whercof at large, he
bestoweth his time, and to the intent the more large and
ample a scope may be opened vnto hym, now and then he
ouerskipperth some thinges in the text of the holye Scrip-
ture, or toucheth only eche thing slightly by the way, & as
it were mindinge some other matter. Agayne he that
readeth in the Schoole, heapeth together proofes and foun-
dations with as great iudgement and dexterity as he can,
and coueteth to vse those in especiall in whiche he percei-
ueth most pithe and strength to remaine: But he that un-
dertaketh to speake vnto the people, is not so carefull or
anxious but scrapeth together argumentes of all sortes,
and armeth himselfe with probable reasons, euen such as
are heard commonly among the meaner sort of men, as he
that directeth all thinges to the capacite of his common
auditoz. He y teacheth in the schole wittingly & willing-
ly neglecteth those thinges that pertaine to the procuring
of beneuolence, to the mouing of affections, moreouer di-
gressions, tedious descriptions, whiche the Greekes call
καταπαράς, Hypotyposes, amplificatiōs, artificial eleganc-
ye of wordes, many and diuers figures, to be shorthe, all
the furniture and ornaments of an oration, and affecteth
not so much as to seeme once studious of bountifullnesse in
speakinge, but as one affricted to that lawe, whereby the
crer proclaymed in Areopagus to speake, *ἀνὴρ ἄποινος
καὶ ἀδύς*, that is, without proeme and affections, he is
contented with a simple, yet pure and perspicuous kinde
of speech: On the other side, he to whom it appertaineth
to speake befoze the multitude, seeketh and prouideth dili-
gently with wonderfull circumspection al the said stuffe &
furniture, so far forth as it auayleth to teach, reuel, exhort,
reproue, comfort, & of nothing maketh more account, then
that he may draw and stir by the mindes of his auditoz
into what part he will, after the maner & quality of things
present. Neither were it hard to bring forth examples, in
which

which the selfe same argumentes or theanios out of the scriptures are handled one way after y^e manner of Scholasticall interpretation, an other way, after the comon or Popular. And surely out of the writings of the auncient fathers may be taken not a few, and those most learnedly explained and set forth. For after y^e Popular interpretation, al the Sermons for the most part of the prophets, and of Christ are expounded, and many also of the exhortations, corrections, & consolations of the apostle Paule: Further more those thinges y^e are read vnder the titles of Homilies, Sermons, or Oratiōs in y^e holy fathers, Origen, Chrysostom, Basyl, Nazianzene, Augustine, Maximus, Leo, & (after these) Gregory, Beda, Bernard, and such like. Wherunto may be added y^e explanations of Augustine vpon y^e Gospell of Iohn, & some certaine of y^e Psalmes. But to Scholasticall interpretation doe appertaine certaine more graue and subtilt disputations of S. Paule, namely, y^e touching mans iustification, in his epistle to the Romaynes, (in whiche yet notwithstanding the apostle breaketh forth successively into exhortations and consolations peculier to another kind of interpreting) and to the Galathians, with some in the first to the Corinthians: twaine also in the Epistle to the Hebrewes, the one of the two natures in Christe, the other concerning the abrogation of the Leuiticall priesthōd, and the euerlasting priesthōde of Christ. To the same order may iustly be ascribed all the commentaries of Saint Ierom vpon the prophets, of Saint Ambrose vpon the Epistles of S. Paule, also the epistles and disputations of S. August. Briefely, whosoever is indued wth any iudgement at al, bring furthered wth those thinges y^e we haue alreadye touched, may esely discerne to whether kind of interpretation, ech sentence & treatise of diuine matters ought to be referred. Howbeit since we haue alreadye spokē of Scholasticall interpretation of y^e scriptures: whē as we intreated of y^e order of diuine study, so much as y^e matter thē seemed to suffer & require: now it seemeth good to put forth som thinges more large (so, somuch as we haue diuers & sundry times in

Popular.

Scholasticall.

Transition

Lib. I.

Of framing of

The propo-
sition.

earnestly moued by a number of men theréunto) concern-
ing Popular interpretation, or that is all one, of framing
of diuine sermons to the people. Which if they shall seeme
scarce absolute in learning, as truely I must needs con-
fesse them to be: Yet haue we bestowed some trauayle and
paynes, at the least that they shoulde be apte and correspon-
dent to þ time present, & to the capacities of yong beginners
& such as be vnskilful, whō we haue take in hand to instruct,
which also our hope is we shal by some meanes obteyne.

The partition
of this work.

Nowe my purpose is to deuyde thys worke into two
bookes: Whereof in the former I intend to declare and
touch all those thinges that are common in generall to all
Sermons: In the later such thinges as be peculiar seue-
rally to euery kind of sermon, and ought exactly to be noted
and obserued in the same.

II. The exce-
lency of the
Preachers of-
fice.
Of the name.

But in very good season even in the firste entry (as ye
woulde say) of this booke, shall we call to memozy how ex-
cellent their function is, that declare vnto the people the
diuine oracles. The prophet Malachy. Cap. 2. termeth him þ
teacheth in the Church, the angell of the Lorde of hostes.
Which worde sithe it properly signifieth the office of hym
that bringeth the commaundementes of God vnto men,
each mannes mynde hearing the same, maye forthwith of
necessitie, conceyue some thinge then man moze high and
excellent, and appzochinge moze nere to the heauenly na-
ture. Mozeouer, þ prechers are called *συνδ γὰρ* of god, him-
selfe as though God vouched safe to admytte them as hys
fellowes and companions in the worke of buyldinge and
establisshing his church. For by like reason in a maner þ a
pottle Paule termeth his frind Epaphroditus, *συνδ γὰρ υἱὸς*
συνδραστήου, that is to say, fellow labourer or (as other
lyste to turne it) companyon and fellowe Shuldione. No
lesse notable is it that the same Apostle affzrmeth the faith-
ful teachers to be *δικηνομας, μυστηριας*. þ is, gouernours
of the howsholde and secret affayres of God.
It woulde be to recken by the residue of the titles
of lyke and greater dignitie, as also þ wife
and

1. Cor. 3.

Philipp. 2.

Cor. 4.

and sage sayings, examples, types and other ornaments, whereunto the preachers of the Gospel, above all that can be sayde, are adorned and set forth. Men and amonge all ecclesiasticall functions, I suppose there is no man that either can or wylt denye this and to excell farre away the rest, for it is evident y^e in it is placed the most excellent office of the whole ministry of the Gospel. For why, Christ departing from the earth, gaue in charge to his disciples that before all thinges, they shoulde stoutely applye the office of teaching.

Of the dignitie of the thing.

Go (sayeth he) into the whole worlde, and preache the Gospel to every creature. In whiche place the charge of teaching is preferred before Baptisme or administration of the Sacraments. Like as also the hearing, of the word sought of necessitie to goe before the confession of faith.

Marc. 16.

Wherupon it cometh to passe also that the Apostle chalengeyth to hymselfe, by his owne right, the faculty of teachinge, as the peculyer office of an Apostolike order, leauing to other all other kinde of actions. Christe sent not mee (sayeth he) to Baptise, but that I shoulde preache the Gospel. Neither is there any other more certayne and sure marke, whereby the true Church may be discerned from the false, then by sounde doctrine. With euery hereticke also haue the Sacramentes in their meetings and conuenticles, but as for sounde doctrine they can in no wise boast or brag of.

1. Cor. 1.

Finally if the service wherewith God is most chiefly delighted, be sought for, euery this vndoubtedly, consisteth also in the publyke denunciation of the Gospel. Wherupon the Apostle Paule agayne to the Romanes 1. doubted not to make his vaunt that he worshipped God in spirit and trueth, by preachinge the Gospel of Iesus Christe. And in the 15. Chapter he professeth that grace was for this cause giuen hym of God that he shoulde be a minister of Christ Iesu to the Gentiles, administeringe the Gospel of God to thintent the oblation of the Gentiles might be

W. itj.

come

come acceptable, sanctified by the holy Ghost. For these considerations, the same Apostle both wisely and graverly pronounced, that all those that are desirous to aspyre to this kynde of lyfe, doe couet an honest callinge: and agayne that all suche as are duly occupied therein, ought of al men to be loued, and had in hygh estimation.

Hee that coueteth the office of a Bysshoppe (sayeth hee) desyreth an honeste woorke. And, The Elders that gouerne well, are worthy of double honour, those inespecially that labour in the woorde and in teachyng. For the

1. Timoth. 5. Scripture sayeth: Thou shalt not mofell the mouth of the Oxe that treadeth out the Corne. And the workman is worthy of his hyre.

Daniell. 12. Last of all, what inestimable glozve remaineth also after this lyfe for the faithfull teachers, the noble Prophet Daniell hath left in wytyng. They that teache others

(sayeth hee) shall shyne as the brightnesse of the Firmament, and those that turne many vnto righteousnesse, shall be as the Starres for euer and euer.

Whiche wordes lyke as they may be an occasion to moue them to diligence in thir office, so agayne doe they minister vnto them (incomperable solace in theyr labours and traualles. And saynge the Prophet entreteth there most chiefly of those things that shall come to passe about the ende of the worlde, those undoubtedly, whosoeuer they be, that in these dayes, and in this declining age of the worlde: doe with all dy-

lygence and fydelytie sustayne the troubles of teachinge in the Church, may worthy-

lye interprete the same propheticall

call **Oracle** to appertayne

unto themselves,

With

With what things it becometh hym
to bee furnished, that taketh vpon hym
the office of teaching in the Church.

Cap. II.



Moreover, whosoever taketh vpon hym the
excellent office of teaching the people in
the church, ought to be furnished in speci-
ally with three things: Learninge, Puritie
of maners, and with a Spirite or power in
teaching.

Three things
needefull in a
Preacher: and
vwhat

For with this is it sayde of Gregory Nazianzene in his
Apology de Fuga: That it is the point of notorious mad me,
to take vpon them to teache others, before they themselues
be sufficiently taught: For that were according to the pro-
uerbe, *Vltra crepi dare*, and to meddle with diuine matters
to the perill of the soule. Those therefore that endeavour
themselues to teache the people in sacred assemblies, haue
need of a double doctrine and vnderstandinge: The
one of things diuine, which they properly call diuinitie,
comprised in the holy writings of the Prophets & Apostles:
The other of things humaine, in which we doe not only
account the artes called Liberal, and the parts of Philoso-
phy commonly handled in the Scholes, and likewise the
tongues, but also ciuill discipline, and iudgement of poly-
tyke and secononickall affaires. And that verely is neces-
sary to the Preacher to thintent he may sincerely inculke
and reapeate the principles of Christian religion, confirme
the good in their godly opinions, confute the euill and those
that be of a sinister iudgement: And this to theende he may
with the greater grace and vberterytie order al things, but
chiefely discover and condemne all kinde of vices, whiche
raigne in diuers and sundrye sortes of men. For how
shall hea prudently frame his Sermon agaynst Vsurie
and manye vniuste bargaynes and contractes: eyther
els agaynste leude and cancred Customes commonlye

I. Learning.

*Vltra crepi-
dare* is a v word
taken prouer-
bially, vwhere
a man vvyll
take vpo him
further then
his knowlege
vvyll serue.

receiued, that haue not some kinde of knowledge of ciuill affayres: **E**say cap. 22. reprovynge the waike counsels of the people touching the munition of the Citie, wherein the vngodly in the time of warre byd put more affiaunce then in God hymselfe, and in many other places besides, wherein he rebuketh diuers sinnes and enormities, dothe sufficiently declare that he was not ignorant of ciuill matters. How many thinges, mozeouer, mayest thou see in Jeremy, Ezechiell, Daniell and other of the Prophetes, which do not obscurely argue, that they were right diligent markers and wise esteemers of a number of thinges perteyninge to the state ciuill? The same thinge dothe **C**hryste testifie of hymselfe in many parables, of wiche the sorte is that of the vniust Stuarde, Luke. 16. of the Talentes, Math. 25. and many of hys whole Sermons besides. Also out of the Sacred Chronicle of the Actes of the Apostles, and out of the Epistles, may easely be gathered that the Apostle Paule was reasonably well skilful both in the lawes of the Romaynes, and also in courtlike and forensicall actions. It is requisite, therefore, by al meanes, that ecclesiasticall teachers be not onely some what skilful in dyuine, but also in humane matters, and specially in polityke and a conomicall affayres, and so far forth skilful to, as may be necessarye to the furtheraunce of their flocke committed vnto them, and the impeachment of all kinde of wickednesse and impyete. But his smal number of thinges appertinent to this kinde, as well by the familiar acquaintance with men of meane wisdom, so they be seene in life and experyence, as also by the diligent annotation of such affayres as daylye come to passe, and the inuestigation of the causes and circumstances in the same, euery good and wel disposed man may easely gather and conceiue.

How that sanctimony of lyfe ought to be required in a Preacher of the Gospell, euery man may iudge: seeinge it profiteth nothing at all to visite the Church of **G**OD

in woordes, if that whiche is already builded by, bee subuerted againe with euill conditions. A good life is as it were a scale, whereby sounde doctrine is confirmed in the hearers.

A thing most vnseemely it is, in case hee that professeth to be a Physician, and wyll take vpon him to heale others of their infirmities, hee hymselfe all scabbye and full of byles.

Physicion, wyll they all saye, heale thy selfe. Wherefore, ought all men to set Christe before them as theyr Scholemaster, whom we may heare preache not onely in woordes, but also effectually in deede.

For whiche cause the Apostle most diligently prescribed what manner of men Bishoppes, or Elders, & shepherds Decons with their whole families ought to bee, with what vertues hee woulde haue them chieflye garnished and from what vices hee woulde wysh them to bee free.

Albeit this is also to be added, that where wee may not haue altogether so perfect and absolute Preachers in euery respect, as we conet and desyre: yet ought wee to suffer and embrace those, whose doctrine is sounde and with no spot of heresye, or noysome opinions infected. For whither any thorow enuy, or thorow contention, or thorow occasion, doe teache, so they preach Christ, all is well, and God is to be thanked.

No man is hoene without his fault, great alwayes is the fragilitye of mankinde, and on euery side euermore are we misers enuironed about, with certaine domestical furies (as yee woulde say) continually enticing vs to sinne. In lyke maner, there is no man that can eschewe the bytting teeth of detraction. And in no place mayst thou not (in these dayes specially) beholde the malignaunt multitude (what saye I multitude: yea euen those also that take vpon them far beyonde the common sort) whettinge their tushes, so slaunder and backbit the ministers of the Church, euen there also where they haue no iuste cause or occasion so to doe.

Lucke 4.
1. Timoth 3.
Tit. 1.

Phellipp. 1.

A number of Sycophants there be, of the first and faction
to that wicked Doeg (in whom Ambrose expounding the
text of Luke, saith appeared a type of Iudas the traitor)
that haue the cast to construe and interpret actions, of
themselves boyde of all blame, as huge crimes and eno-
mities and in their accusations, to make more then moun-
taines of miles, or oliphants of flies. Whosoener therfore
is wise, will not rashly giue heede vnto those, that common-
lye and willingly speake euill of Ecclesiastical feathers.
Whether may be referred that which the same apostle, na-
lelle gracely prescribeth touching the life and conuersa-
tion of Elders, then carefully and wisely admonisheth,
that an accusation against a priest or elder, is in no wise to
be admitted without two or three witnesses.

1. Timoth. 5.

III. Power in
teaching.

In the thirde place wee sayde that for a Preacher is
needfull and requisite a spirite and power in teaching.
I vnderstande by the name of Spirite and power, a cer-
taine peculiar facultie of prophecie sound doctrine,
and also of mouing and drawing of mindes, so thutent;
that as many as is possible may reape most ample fruites;
and as few as may be presume to disallowe any thinge as
vaine & vnfruitfull. Which facultie, in one place is called
δυναμις power, in an other place *ἐνδυναμωσις* boldnesse of
speache, sometime *ἰσχυρις* might, now and then *ἐνέργεια*,
Spirite, erewhile agayne *ἡ δυνάμις τοῦ ἁγίου πνεύματος* *καὶ τῆς
ἐνέργειας*, the demonstration of the spirit and power. So so
doe the Euangelistes testifie of Christ.
He taught as one hauing power. All men were astonished at
his doctrine, because his woord was ioyned with power.
And the Apostle Paule 1. Corinth. 2. My woordes and my
preaching were not in flatteringe phrascs of mans wisdom,
but in the demonstration of the spirit and of power, that
your faith might not bee in the wisdom of men, but in
the power of GOD. Whiche forme of speakinge
bee vseth also in the fourthe Chapter of the same Epi-
stle.

Math. 7.

Marc. 1.

Luke 4.

Agayne,

Agayne, in the fourth of the Actes, Peter filled with the holy ghost, is had in admiration for his libertie in speaking. And in the same chapter the Apostles pray vnto God that he would giue his seruants grace to speake the word with all boldnes. In the 6. cap. is commended Steven full of faith & strength, or rather power, (for the word *δυναμις* is there read) and that none could resist the wisdom and spirit which spake in hym. Of lyke sort and effect is it that the Lord sayeth vnto Ieremie: Beholde, I haue giuen Ieremy. 1.
(saith he) my wordes into thy mouth, beholde I haue appointed thee this daye ouer nations, and ouer Kingdomes, that thou maiest pluck vp and root oute, subuert and destroye, build and plant.

Many moe places there be whiche do not obscurely make mention of this facultie and power in speaking. But it appereth of the apostle toynd these thre thinges together. I meane, Doctrine, Puritie of lyfe and Facultie of Power in teaching, in that place where he sayeth vnto Timothy: 2. Timoth. 1.
Take a paterne of the wholesome wordes, which thou haste harde of mee, with faith and loue which is in Christe Iesu. The notable thinge given thee in charge, keepe thow the holy ghost, which dwelleth in vs.
By wholesome wordes, is plaignely and sufficientely ynough distincted and meante. Doctrine: by saythe and lye, Puritie of lyfe: by the excellent things giuen in charge and the holy ghost, Facultie of the gift of teachinge. And certes so farre forth is this power and vertue in teachinge, which we haue touched in þi thirde and laste place, requisite in all those that are to teach the people, that albeit they be endued with learning, and also with the grilde of many vertues, yet they cannot be sufficient of themselves, let them neuer so be instructed in any thinge worth the price of commendacion.
Therefore, so muche the more muste all men labour the matter, that prepare themselves to the function of teachinge, by that said majestic word. And vnto that lyke as they are furnished with erudition,

and

and good manners, so also adorned with a spirite and power in teaching, they may come forth into the publyke Theatre of the Church.

Moreover, the spirit or power in teachinge, (to thin-
tent we may ad this also) is geuen freely of God in the
first calling: but δ increasement thereof is obtained of him
tho γ often prayer. Finally it is nourished and prefer-
ued with a fervent studie of procuringe the health and
saluation of the hearers. Whereof the s γ ste very-
lyc is manifest. For whomsoever GOD voucheth safe
to chuse and selecte to the excellent office of teachinge, the
people in the Church, the same also immediatlye be freely
garnisheth with hys spirite and giftes, necessarie to so
weighty a charge.

That God gi-
ueth the spi-
rit in teching

A plentifull wytnesse of hymselfe is Ieremye. Cap. 1.
who, when he had sayde that he coulde not speake as one
that was a child: heareth the Lorde sayinge unto hym:
Thou shalt goe vnto all that I wyll sende thee vnto, and
all thinges that I wyll giue thee in charge, shalt thou
speake: I haue giuen my wordes into thy mouth, &c.

Ioan. 16.
Math. 10.

Christe lyke wise, is a witnesse of the same matter, promy-
syng to sende and geue to hys Apostles and Disciples the
holy ghost, that shoulde teach them in all trueth, whiche
shoulde strengthen and furthe the theyr wyndes, and in
theyr extreame neede euen with Kinges and Princes al-
so minister vnto them, in due tyme, what thinges they
shoulde speake. To be shorte, the Apostle Paule af-
firmeth what it is GOD, that maketh the ministers
of the newe Testamente, make both so thinke and so

2. Cor. 13.

That the in-
creasement of
the spirite, is
obtained of
God with
prayer.

And for this purpose becommeth praye and persuei-
ung by this, that Christians in the 1. Cor. Cap. 4 doe
make their petitions vnto GOD, that he woulde graunt
vnto his seruants, That they might speake the woorde
with confidence and libertye.

And Paule not only hymselfe, for the same cause sueth
vnto

vnto GOD with continuall prayers, but also requesteth
and beseecheth others to doe the same: Praye(sayeth hee)
for mee, that the woorde may bee giuen vnto mee in the
openinge of my mouth, with lybertie, to the ende, I may
make manifest the mistery of the Gospell, for the which I
supply an ambassade in chaines, that I may speake therein
freely, as I ought to speak. Agayne in the 2. Thessa. 3. Pray
for vs, brethren, that the worde of the Lorde may haue free
passage, and be glorified. For whiche cause also there
is a custome receiued in all Churches, that all Diuine
Sermons shall begin with publick inuocation: In whiche
inuocation, it becometh all men with their whole hartes
to pray, first that the Teachers may sincerely and with
boldnesse open and explane the woorde of God: then that
GOD woulde vouchsaue to illustrate the hartes of the
hearers, to the ende they may rightly vnderstande the doc-
trine proposed, and duly vse and practise the same. As
touchinge the thirde, it is certayne, that where the office
enioyned of GOD, is with zelous and seruent affection ex-
ecuted, it cannot bee, but that hee of his bountifull goodnes
will bringe to passe, that happye and prosperous successe
shall followe and ensue. For GOD will not suffer the
great labours and industry of good men seriously seeking
hys glorye, to become frustrate and voyde of fruite. For
this cause, the doctrine of the word of GOD is not in one
place alone, resembled vnto sēde that bringeth forth much
fruite.

Ephc. 62

That the god-
ly and earnest
teachers shall
haue good &
happy success
in their doc-
trine.

The Apostle also exhorteth Timothy not to neglect the
gift giuen vnto hym, but to exercise himselfe diligently, to
the intent his profitting might be apparaunt in all thinges.
For if he gaue attendaunce to himselfe and to learning,
and continued therein, it woulde come to passe, that hee
shoulde both saue himselfe, and his hearers. And certainly he
that doubteth not of his callinge, hee that is assured of the
verytie of the doctrine which he professeth, he that cannot
be reprobued of any manifest crime, hee that is pure in
his conscience of hys owne conscience, and diligence, hee
that

Esay. 55

Luke. 8

1. Timoth. 4

c. 2

that accounteth nothinge of more weight and impossibilitye, then to sanctifie the name of God on earth, and to gayne as many vnto Christ as is possible. Undoubtedly hee speaketh boldly and vnbashfully that which God commaundeth. The sharpe and vehement Dication of this man, striketh and percereth the hartes of the hearers, yea hee doth not onely picke men forwarde to the amendeiment of lyfe, but playnely forceth and compelleth them. Wherefore there is no man, but that may perceyue him to bee decked and adorned with a singuler spirite & powze in teachinge, euen of **G D D** himselfe. But such a study, and such godly affections, the Apostle very artificially describeth. 1. Thess. 2. his wordes (no doubt) are worthy of vs to be remembred, and such as all Preachers ought continually to haue in a table before their eyes.

The studye & affection of a true Preacher by the description of Saint Paul:

Yee your selues knowe, bretheren, (sayth hee) our entraunce in vnto you, howe that it was not in vayne: but after that wee had suffered before, and were shamfully entreated at Philippos (as yee well knowe) wee behaued our selues boldly in our God, to speake vnto you the Gospell of god with much struiuing. For our exhortacion was not to bring you to error, nor yet to vncleanes, neither was it with guile, but as we were allowed of god, that the gospel should bee committed vnto vs, euen so wee speake: not as though wee intended to please men, but God, which trieth our hartes. Neyther was our conuersacion at any time with flatteringe wordes (as ye well knowe:) neither in cloked co-uetousnes, (God is recorder:) neither sought wee praise of men, neither of you, nor yet of any other, when we might haue bene in authoritie as the Apostle of Christ: but we were tender amonge you, euen as a Nurse cherisheth hir children: so our affection beeing toward you, our good will was to haue delte to you, not onely the gospel of God, but euen our owne soules also, because yee were deere vnto vs. Yee remember bretheren, our labour and trauaill: for wee labored day and night, bicause wee would not be burthenous to any of you, and preached vnto you the gospell of God, Ye are witnesses, and so is god, how holily & iust-

ly, and vnblameably wee behaued our selues amonge you that beleue: as ye know, how that we exhorted, and comforted, and besought euery of you, as a father his children, that ye would walke worthy of God, which hath called you to his kingdome and glory. Which wordes if they were so exactly weighed & considered, as meete it were they should, do euidently declare y^e the apostle taught in spirite & power: albeit those yet that immediatly follow, touching the notable effecte of his Sermons, doe more perfectly proue and illustrate the same. Wherefore (saith he) we thancke God without ceasinge bicause that when yee receiued of vs the word, wherby ye learned god, ye receiued it not as the worde of man, but euen as it was in deed the worde of God, which worketh in you that beleue. The like will, the like study, and the like seruency, we may perceiue in that oratiō, which the apostle had to y^e Elders of y^e church at Ephesus, a little befoze hee traunayled to Ierusalem. But we may not coueniently (least we should be ouer tedious) repeate y^e same at this presente. Therefore, we saide not without cause, y^e the spirite & power in teaching is both nourished and conserued wth an ardent study of procuring y^e health & saluacion of y^e hearers. But as touching al these points, I meane learning, innocency of life, & spirit of power in teaching, y^e reader, may obserue muche more matter in y^e epistles to Timothy & Titus which verily so much as they seeme altogether prepared to expresse y^e whole office of a preacher, whosoever taketh vpon him the charge of teaching y^e people may worthily read, yea & often read them agayn. Thus much we thought good to premise to thintēt, we might make it plaine & apparant, y^e y^e office of teaching y^e people in y^e church, is of far more difficulty & weight, then a number suppose it to be: and y^e it ought not rashly & vnadvisedly to be take in hand of euery one, much lesse greedily to be inuaded. So smal nūber there be y^e at teine to y^e gouernment of churches, yea, & (y^e I may vse y^e wordes of Iere.) make hast to run befoze they be sent: & yet are touched, in y^e meane tyme, wth very litle or no care at al of obtaining of god his spirit & power in teaching.

The effect of
S. Pauls Ser-
mons.

Act. 16.

Conclusion

The cause of
the premisses
hitherto, tou-
ching those
thinges that
are necessarye
to a preacher.

Ieremye. 23.

Wylshops,

Bishoppes, therefore, aboue all men, ought to be circumspect in this behalfe, that they commit not rashely this reuerende function to euery one that will sue for the same, especially to younge men, who neither knowledge of h^y holy Scriptures, nor the vse and experience of thinges, or any earnest study and zeale of religion, doe commend and set forth. Neyther was it without good cause spoken of the Apostle that wylse workeman in the church of God, where he sayeth: Lay no handes hastily vppon any man, neyther be partaker of other mens sinnes,

2. Timo. 5.

¶ The ende of a Preacher what it is. Cap. III.

In vvhathinges the Preacher ought to bestowe his labor.

The Gospell what.

2. Cor. 5.

The ende limited to a Preacher.

2. Timo. 3.



But what the ende of a Preacher is, may partely be perceyued by those thinges that we haue next before touched. His worke and labour chiefly consisteth in this, that with all study and inforcement he aduance and set forth those thinges that conduce to the saluation and reconciliation of man vnto God. Wherevnto it pertaineth, that the Gospell is called the worde of health, and by which men obteyne remission of sinnes. And wylsely sayeth the Apostle: It seemed good vnto God, by the foolishnesse of preaching, to saue them that beleue. In the same Epistle also, Cap. 9. I became all thinges to all men, that I might saue at the leaste some. God gaue vnto vs the ministry of reconciliation, and put in vs the worde of atonement. In effeate, syth the office of a Preacher, is by the ayde of the holy Scriptures to accomplyshe all thinges, we doubt not to asserme, that to be the ende appoynted to a Preacher, which the holy ghost by the mouth of the Apostle hath prescribed in the sacred Scriptures: The holy Scripture (sayth he) is able to make thee wylse to saluation. When, therefore doth the Preacher giue apparaunt significatiō, that he with his whole hart and power, is bent to promot & aduance h^y spirituall profit and vtilitie of men: When as he handleth

and

and confirmeth true and holisome opinions, reproueth and grauely confuteth thinges erroneous and hurtfull: when he diligently inculketh and inferreth those thinges that are requisite to the godly and due information of lyfe, as gayne, seuerely controlleth those that offende, labouryng to bryng them into the right way: Lastly when he exhorteth, beseecheth, blameth the sluggish and dull, and comforteth the afflicted: finally pretermitteth no iote of those thinges, whereby hee trusteth the mindes of his audytors maye bee trayned and drawne vnto Christe our Sauour.

The markes
of a true preacher.

¶ That many thinges are common to the Preacher with the Orator, and of the office of the Preacher. cap. III.



¶ That many thinges are common to to the Preacher with the Orator, Sainct Augustine in his fourth Booke of Christian doctrine, doth copiously declare. Therefore, the partes of an Orator, whiche are accounted of some to be, Inuention, Disposi-

That manye
thinges are
common to
the preacher
with the ora-
tor: & vwhat:

tion, Elocution, Memory, and Pronounciation, may right lye be called also the partes of a Preacher. Pea and these thre: to Teache, to Delight, to Turne: Likewise againe the thre kyndes of speakyng, Lofty, Base, Meane: Moreover, the whole craft of varienge the Oration by Schemes and Tropes, pertaineth indifferently to the Preacher and Orator, as Sainct Augustine in the same booke doth wittily confesse and learnedly proue. To be short, whatsoeuer is necessarie to the Preacher in disposition, Elocution, and Memory, the Rhetoricians haue exactly taught all that in their workhouses: wherfore (in my opinion) the Preachers may most conuenientlye learne those partes out of them. Certainly, he that hath bene some deale exercised in the Scholes of the Rhetoricians befoze he be receiued into the order of Preachers, shall come much moze apte

I.
II.
III.
IIII

Rhetorick
so to be
ne
and p

and better furnished then many other, and may be bolde to hope, that he shall accomplish somewhat in the Church, woorthy of prayse and commendation. Whiche thinge to bee true, the excellent institution in the faculty of well speaking, of the most famous men, Cyprian, Chrysostome, Basilus, Gregorius, Nazianzenus, and other doth abundantly argue: who being not a little furthered with the furniture of oratoꝝ, yea all arte, became easely of all other the most notable Preachers.

That the rhetorical precepts of Pronunciation, pertaine not to a Preacher.

But pronunciation, so as much as it is now far other, wylse vsed, then it was in times past, and that all thinges ought with greater grauitie, yea maiestie, to bee done in the Temple then in the courte (to the whiche onely the Rhetoricians sometime informed theyꝝ Disciples) agayne, syth euery Province and euery language hath hys proper decorum and comelynesse both in Pronunciation and gesture, which in an other place woulde not so well bee lyked off: It shall be good for the Preacher, not to searche the arte of Pronouncing out of the Scholes of auncient Oratoꝝ, but to endeouour hymselfe rather to imitate those Masters, whom hee perceiueth, aboue the residue, to bee commended for their excellent grace and dexteritie, in Pronunciation and behauiour, especially in theyꝝ owne natie Countrey and region.

That the preacher differeth in many thinges from the Orator, and that chiefly in Inuention.

By all these thinges it may appeare, that the Preacher hath many poyntes, chiefly in Inuention, wherein he differeth from the Orator. Whiche thinge seeinge it is so, it shall be our part, in opening of Inuention, to employ a specyall labour and dyligence. Albeit, in the meane time, if wee shall perceiue any thing to happen by the way as touching disposition, needful to be marked, we wyl in no wylse dissemble it.

¶ What matter the Preacher shall
choose to handle and entreate
off. Cap. V.



Christe in one place sayeth that the Eccle-
siasticall teacher, is lyke vnto an hous-
holder, which bringeth out of his treasury;
thinges both newe and olde. And the A-
postle calleth the same a faithfull and
wise stuarde or Dispensator in the house

Math. 13.

1. Cor. 4.

of GOD. Wherefoze the Preacher shall with all dy-
lygence and fydelytie applye hymselfe vnto this, that as
ofte as he is purposed in his minde to teache and to exhy-
bite some specyaltie of hys wysedome, hee choseth and
selekteth suche matter, as may bee Profitable, Casye, and
Necessarye. Whiche, how and after, what sorte it ought
to bee vnderstode, it is requisite that wee declare more
at large.

What matte-
r the Preacher
shall choseth.

The vniuersall doctrine of the Gospell is (no doubt) be-
rye profitable, but it falleth out (how I knowe not) that
that is founde to engender most ample commodities, es-
pecially with the rude people, whereby Faith properly is
nourished, wherby men are prouoked to charytie and good
woorkes, and lastly whereby the hope as well of the true
belouers as also of the good doers is strengthened & con-
firmed. For the whole man as wel internell as externall
hath neede to bee instructed and taught: not onely as
touching the duties of this lyfe present, whereof some
are towards God, and other some towards men, but al-
so as touching the expectation of the lyfe to come. For
thorowe the knowledg and right vse of these thinges,
man sensuallye is made perfect, and procureth to himselfe
an entyce to the true and euerlastinge felicitye.
And surely the doctrine of Faith and Loye or Charytie

1. Profitable.

C. ii.

both

doth most duly teach and instruct this present lyfe, inhem as faith agreeing to the inwarde man, sheweth schiesely what we owe vnto god, & loue enforzming þe outward mā, teacheth what we owe not only vnto god, but also to men. But hope with the things that cleane ther vnto, do certify vs of those benefites of the lyfe to come, with the expectation wherof, we ought to sustaine and pproppe by our languishing mindes werped and laden with misery. Wherefore the Preacher shall wholly be occupied in handlyng and discoursing of these places most chiefly which are contained vnder Faith, Loue and Hope. Now, to Faith belong these places: of the goodnes and power of God, of the free mercy of God towarde vs, of the benefites purchased by Christ, of the merit and effect of the death and of all the actions of Christe, of the giftes of the holy ghost, of repentance and true mortification, of faith and spirituall vivification, of the remission of sinnes, of the iustification of man thowso faith in Iesus Christ, of the right inuocation of the name of God, of the dayly exercise of prayer, of thanks giuinge, of the sincere worshippinge of God, as namely in what points it consisteth, of the dignitie, effect, and the loue of the worde of God, of the promises of God, of confession of the knowne veritie, of constancie in faith. Likewise, against the abusers of the name of God, against othes and swearing, against sondry superstitions, against rites of Idolatrie, against new spronge by heresies. Also, those first articles of relygion containyd in the Symbol of the apostles, called the Creede, are to be placed in this tribe or forme.

Of matter profitable, three special places, and whiche.

1. Places of Faith.

2. Places of Loue.

To the order of Loue pertain these places: of the amendement of lyfe, of the integritie of maners, of chastitie, of modestie, of aboyding of offences, of kyndnes and lyberalitie, of almes, and other good dedes, of patience, of bearing the crosse, of forgiuinge of those that hurte vs, of praying for all men, even for our enemies, of humilite, of obedience to magistrates. Also, of those things that become every man in his calling and trade of lyfe. Moreouer

ouer, against vye, against drunkennes, against daundryng
and detraction, against fornication, against superbitie in
apparel & other things, against filthy idlenesse, against vsu-
rers, against euill and noysome customes, against al kinde
of vices which from time to time doe creepe in amongst
vs. Lastly, to these ought to be added the declaration of the
Decalogue, especially the commaundements of the seconde
table. Now the doctrine of the church, of the communion
of the Church, of the authoꝛitie of the Church, of ecclesia-
stical discipline, of the sacramentes, of the institution and
right vse of the same, is wholly applyed to the exercise of
faith and loue ioynly together.

Last of all, to Hope are these places to be referred: of
eternall life in the kingdome of heauen, of the glory of the
soules and bodies after this lyfe with Christe sittinge at
the right hand of God the father, of the resurrection of the
body, of the last iudgement to be executed by Christe, of the
rewarde of good works in the world present and to come,
of the assured deliuerance of the godly out of daungers,
of the paines and sondry calamities of the wicked, of the
euerlasting condemnation of the vngodly. But who is able
to reckon by and rehearse all places in order? These be
rely are the chiefe and principal, which bene euery where
in the sacred scriptures, in the sermons of the Prophets,
of Christ and the Apostles most plentifully exprest, and
that most holefully are propounded and set forth to the
multitude in the Church, and of which the teachers of the
people shall neuer at any time sufficientely, neuer out of
season entreate. And that we haue rightely and properly
recited and digested these said places, this may be a proofe,
that the Apostle writinge to Timothy and Titus (whom
he had ordayned bishops and teachers in the Churches of
of God) inuoketh euery where the same, and with like
diligence vndoubtedly commaundeth them to be taught and
inculked of others. And to Titus. 3. he willethe generallye
all foolish and vnprofitable questions by all meanes to bee
auoyded and eschewed.

3. Places of
Hope.

3. 1. omitt. 1
3. 2. omitt. 2
3. 3. omitt. 3

Thus much, therefore, concerning the profit and vtilitie of matter.

II. Easie

vwhy one easie
matter ought
to be chosen.

We saide in the seconde place that an easie matter ought to be chosen. And that for these causes: Amonge the multitude the greatest parte is rude and vnlarned, or if there be any in place that are learned in deede, yet where is one amongst them all that is expert in diuine matters: or how many shalt thou finde in the multitude that be diuines, and such diuines, as can rightly attaine to matters hard and difficult: which thing syth it is so, in vaine shall those thinges be proposed in a Sermon, that either none at al, or els very few may vnderstand. We must remember, what soeuer he be that teacheth in the church, that he serueth the turne of the multitude, and that he ought to provide rather for many then a few. And what, if by handling of hard and difficult places some perill commeth rather to be feared, then profit and commoditie to be looked for: for in deede, when some curious hearers begin once to cast in their minds how with study and diligence they may perceiue the misteries of diuine matters, this commonly commeth in vze: that by long and much searching, they fall into errors; and whilst they call to remembrance diuers and sundry interpretations, they conceiue strange and phantastical opinions, which incontinently after they obstinately holde and defende, and to the great hurt and disturbance both of them selues, & also of others, yea of the whole church, they deliue to dispeare them amonge the vnlarned. For this cause, therefore, the apostle oft times warneth vs to adioyne all kinde of doctrine that conduce to good liue, that maketh good prouer and good minde, yea curious and superstitious rather then goodly disposed, that erreth by word, by handling and debate, and that edifieth few or none at all. And the Apostle Peter in his last epistle Chap. 3. In the epistles (saith he) of our brother Paule, are some thinges hard to be vnderstoode, which the ignorant and vnlarned doe erre, like as doth also of the Scriptures to their owne destruction. Euen so

1. Timo. 1. 6.

2. Timo. 1. 3.

Tit. 1. 3.

nius byshop of Cyzicene (by report of Sozomenus) whilst
he discusse on a tyme hard places to people, of substance
of god, of knowledge of god, adhibiting also captious and
intrecate reasons of Logick, mingred occasion of an by-
roze, in which he was expelled both from the citie and al-
so from his byshoprick, And we in our tyme haue harde,
how some mouing diuers darke and perplexed questions,
haue giuen occasion of much euill & inconuenience, but of
very little or no good at al. Where if peradventure in the
booke or part of the booke which is expounded, some diffi-
cult place do offer it selfe, that can not conueniently be
pretermitted: then my counsell is that this moderation
be vsed. The place shall in dede be opened, but soberly
and in few wordes; then simply and plainly; lastly with
an exhortation added, concerninge the true and right vse
of the same doctrine. By these three meanes it is for seene
and prouided, that no scrupulus and superfluous questions
and disceptations shall arise and remaine among the peo-
ple. Which trade of teaching we may ascribe to the apo-
stle, who hath shewed the same vnto vs. Among the Thes-
salonians were some, that with many wordes, verbe cury-
ously and diuersly disputed of the commings of our Lorde
Jesus Christ to the last iudgement: which controuersy the
Apostle being desirous to dissolue and breake by, syth
hysly vseth in manner of a preface and admonisheth them
that they shoulde not immoderately be terrified or moued
with the wordes of false teachers: moreouer, mindinge to
signifi that the time of Christs second comming was not yet
to be looked for, he heapeth not together many arguments
or prophesies out of the prophets, but with one onely re-
son deriued of the signe or token, he proueth them to erre,
that went about to uphold the contrary. For before the Lorde come, that wicked man Antichrist
must be reuealed, wherefore seeing he is not yet in sighte,
it is not to be beloued that the comming of the Lorde is
at hande.

Trip. histor.
Lib. 7. Cap.
19.

Occupation.

How a harde
place is to be
expounded.

2. Thessal. 2.
A place of
Paule, touch-
inge the last
comming of
Christ.

Then forthwith as pertaining to the demonstration of the right vse of the same doctrine, he exhorteth them that they would be of good comfort, and giue thanks vnto God that touched safe to elect them to saluation, neither would suffer them to be of their number that shoulde be seduced by Antichrist: howbeit that this one thing remained, namely, that they would abide constant in faith, and with all their endeavour flye and eschew false teachers.

An other
place of the
same, touch-
ing the reiection of the
Iewes & call-
inge of the
Gentiles

The same Apostle, where to the Romaines. 9. in his disputation of the reiection of the Iewes and callinge of the Gentiles, he falleth into a very hard place concerning predestination and free election, cometing to declare that God whether he electeth or reiecteth, doeth alwayes iustlye and vprightly: first verily inferreth one or two examples of Iacob and Esau, then of Pharao, and forthwith a similitude of the Potter, (for these are proofes very fit to teach the rude and ignorant people) afterwarde as one terrified with the difficulty of the cause, he breaketh off (as ye would say) the continuance of his tale. Either of whiche his doyngs (no doubt) is very wel to be lyked, for the one was profitable to the plainnes and perspicuitie of the matter, the other very necessary for brenties sake and the avoiding of error. Finally, in the cap. 11. shewing by his whole disputation, he teacheth very learnedly to the Gentiles, the true vse of his whole doctrine, when as he putteth them in minde, that they shoulde not be proude for this cause, that being taken out of the wilde Olive tree (ye haue yet an other similitude) they are grafted into the true Olive: for if it might come to passe, that they should againe be cut off. And at the length, as though he had waded further then he would, he endeth with an exclamation: O the deepenesse (saith he) of the riches, and wisdom, and knowledge of God. So, I say, he is wise, and the same also worthy the name of an Apostle, that is well exercised in the interpretation of the scriptures, wherfore, let it not repent vs to follow and imitate the example of so worthy a docto: in hard and difficult places.

Last of all, the Preacher ought to chuse matter necessarye, and (as the Apostle willeth) omit superfluous. I vnderstand that to be necessary, which is most agreeable to the time and place, and whiche the present multitude can not wel be without.

III. Necessary
Tit. 3.
Necessarye
matter, what.

There be in deede a nūber of diuine places very profitable, but yet not al meete to be expounded in euery place & time. Some people haue their peculiar vices, & in some one citie reigne diuers enoymities, which to an other citie are scarce lye knowen. Moreover, among some be stirred vp contentions and varieties touching the doctrine of religion, againe amongst other some all thinges are quiet. Therfore in case thou speakest of crimes and errors to the people, in whom those crimes or errors are not to be founde, truly thou doest not wisely. For it is to be feared least thy sharpe and tedious reprehension breede offence amonge those that be weake, whiche will now beginne to learne some euill of thee, that before they were ignorant off.

Diuine places
though profitable,
yet not
al fit for euery
place & time.

They that minister medicines to the whole, doe rather hurt them, then confirme their health. But on the other side, if in any place sinnes or straunge heresses doe budde forth, thou doest not estimes, and before they take deepe roote, meete with them and endeavour to rote them out, all the blame of the euill shall be imputed vnto thee: and if, wher it behoued thee stoutly to speake, thou filthily holdest thy peace, & shalt woorthily be reported off according to the saying of the prophet Esay, A dumbe dog, not daring to barke.

Esay. 56.

Furthermoze, it so chaunceth oft times that diuers and sondre affaires happen, of which it standeth the preacher vpon to frame Orations of diuers kindes: as when the common wealth is oppressed with famine, pestilence or warre, when the fruits of the field lie beaten downe with hayle or intemperature of the ayre, when sedition, tumults or other daungers are to be feared. Againē, it is the part of a teacher to comforte the dismayed multitude, to induce them to the knowledge of their sinnes, to stir them vp to imploze and call vpon the mercy of God.

The preacher
must some-
time vary his
oration.

Lib.I.

Of framing of

To be short, how many and sundry soeuer the euentes in humane matters be, so many and sundry Sermons may and ought to be had, yea and necessitie it selfe doeth from time to time teach vs, to vse now one forme of speaking, and now and then another. By these thinges, therfore, it may appeare vnto all men, what kinde of matter ought openly to be handled of the ministers of y church. Neyther is it to be doubted, but y the holy fathers as many as were euer occupied in this most excellent function of preaching, had a right dilygent care & consideration of these thinges. For vndoubtedly to thintent the auncient Doctors of the Church might at all times propose the like matter, y we haue spoken of, to the people in sacred assemblies, they one while explaned the holy canonicall bookes entirely from the beginning to the ende, an other while, some parte of the holy Bible, nowe and then, some certaine chapter or place excerpted out of the same, againe sometime, they framed their oration of any matter offred and insident by occasion. And lest they should be thought not to haue so dilligent regarde and consideration of the publique vtilitie & edifying of the whole congregation, as was meete and expedient, their custome was (which custom in many places dothe yet still endure, and where it is abolished ought woorthily to bee restored, agayne) that in euery Church the pastor with the residue of the priestes or elders labouring together as well in the word as in government, should mee and assemble themselves, and then maturely delyberate and define, according to the state of the church and maner of the time present, what bookes, or what parts thereof, what places out of the same, synally what matter or what chapters were most expedient to be handled and illustrated to the people. Therfore the ministers of the worde, like as the assayes of the faithfull required in euery place, after the aduice and determination of the Colledge of Elders, were eyther occupied in y interpretation of certen of y scriptures, or dyd inculke more exactly & frequently then they were accustomed some certayne sounde principle.

The order & maner of the auncient doctors of the church in their teching.

The pastor with the other ministers ought to consult, as touching the matter of the Sermon, according to the manner and condicion of the time.

principles of religion, or, by reason of rauening wolues, that is to say, hereticks and hipocrits, they impugned and subuerted their absurde opinions, or repponed the vices of certain bzethene lyuing rather after the flesh then after the spirit, and excited them to diuers and sundry vertues, or els they vsed apt consolations for some publike calamitie, that had lately happened. Neither thought they yt sufficient, if an argument proposed were once or twice, & of one onely speaker entreated off, but as many as were there placed in the ministrie, prosecuted in many sermons, the selfe same cause, with great and wonderfull consent. And of this custome of the more ancient and purer church, we finde wrytten by Tertulian. Cap. 39. Apologetici, Wee came together (sayth he) to commemorate the diuine scriptures, if the qualiti of the times preset doth compel vs ether to premonish, or to reknowlege any thing, certes with holy communication, we feede our faith, we arest our hope, wee fix our affiaunce, and with softe repetitions and suggestions we confirme the discipline of precepts. More cleare is that which S. August. explaininge the 34. and 139. Psal. as he hymselfe counteth them, also in his second Sermon vpon the 96. Psalm, about the beginning sayth, that he was commaunded of his brethene and companions, to interpret those Psalmes. Moreouer, as touching entier whole booke of scripture expounded to the people, examples ther be nothing obscure. Origan opened and interpreted to the people certaine booke of the olde testament, as well out of y latio as out of the prophets: namly, Genesis, Exodus, Leuiticus, Numbers, Iosua, &c. albeit some parcelles thereof are wanting. But Chrysostom hath more grace in his homilies vpon Genesis, vpon the gospel of Mathew & Iohn, and on the Epistles of S. Paule. S. August. also in y beginninge of his exposition of S. Iohns epistle, sheweth y he had explained in order at y whole gospel of S. Iohn, & when as by reason of feallful daies falling in the meane time, necessitie required certaine readings out of y gospel to be recited, & declared, he woulde procede, (those daies being past) in the tractation of y sayd epistle of S. Iohn.

One and the same matter diuers times handlede of all the ministers to the people.

What fathers expounded to the people whole booke

Pei

Who they
were that ex-
plained certen
partes or per-
cels of the ho-
ly bookes to
the people.

Sermons fra-
med to the ex-
positiō of ſōe
one place out
of the scrip-
tures.

Sermons of
things offer-
ed by occasi-
on.

Neither want their sermons wherein are opened and ex-
pounded certaine partes of the sacred scriptures. Basill
in eleuen homilies uttered apparantly the beginning of
Genesis touching the creation of thinges, and some cer-
tayne Psalmes. There be extant also certayne percels of
Esay, Jeremy, and Ezechiel, in lyke order illustrated of O-
rigen. We may reade, in like maner, the most learned ho-
milies of Chrysostom vpon some of the Psalmes. If a man
require Sermons compacted and applyed to the explica-
tion of some one place out of the Scriptures he shall finde
euery where inuolue. In Chrysostom thou shalt see homilies
concerning those wordes in Genesis: I will put enmitie &
discord betwixt thee & the womā, also touching the faith of
Abraham, and offeringe vp of Isaac, of Ioseph solde by hye
betherne, of the continency of Ioseph, of that whiche is
written Iudicum. 1. Iephthe went forth to battell, & bow-
ed a bow, &c. of Anna Elcano, of the education of Samuel, &c.
homilies. Long it were to reken by what places of the scrip-
ture the same authoꝝ hath in like maner explained. Which
thing may by very good right also, be sayde of August. Of
Basill are set forth two homilies, the one vpon the begin-
ning of the pꝛouerbes of Salomon, the other vpon the intꝛy
of S. Iohas gospel. Among the homilies of Gregorye Na-
zianzene, there is one extant, wherein is expꝛessed the euan-
gelical hystoꝝ, touching the Pharisees that tempted Chꝛist
with a question propounded: Whether it were lawfull for
a man to put away his wyfe for euery cause. Moreover, in
many places the custom is, to haue vpon the Sundais, certen
fragments as wel out of the hystoꝝ of the Gospel, as also out
of the epistles of the apostles, and wordes of the prophets, re-
peated in sacred assemblies, and faithfully expounded to the
hearers. Last of al, diuers sundry orations may be seen
of euery thing offered by occasion in diuers sundry woꝛ-
ters. For in the woꝛkes of Chrysostom in his fiftē Tome
we read sermons touchig the calamity of the cite of Antioche,
the iow sedition & rebellion there raised touching the wrath
of the Emperour agaynst the Antiochians; and that

the feare of Princes is profitable: to the maiestrates sent from the Emperour Theodosius for enquiry after the subverters of the regall images: of the atonement and reconciliation of the Emperour with the Citie (the occasion of all which homilies thou shalt learne out of Theodoretus. Lib. 5. Cap. 19. and 20. And out of Tripart. historia. lib. 9. Cap. 32): of women that decked themselves with golde and garlands, and followed diuinations and incantmentes: of those that receiue vnworthily the diuine and holy misteries: of them that beleeue not the paynes of hel fyre: of almes: of concozde: that moderate temptations are profitable: also, after his returne from his former exile. &c.

Nazianzenus in lyke maner, bath put forth the Sermons, as that wherein he excuseth himselfe, that hee had abstained a certaine time from his ecclesiasticall function: a consolation touching the calamitie of the bayle: Item, to the subiects stricken with feare, and the Emperour moued with yre: also, touching regarde and prouision to be had for the poore. &c. There is extant a Sermon of Cyprian of lyke effect made when the pestilence waxed hote. Whereto may the Sermons be ascribed also vttered in the prayse of certain vertues, or in dispraise of certayn vices, of which sorte Basil hath ministered some vnto y Church, Chrysostome very many: Agayne the funerall orations likewise of Nazianzen and Ambrose.

Orations
made of vertues and-
gainst vices,

But in all Sermons vppon what occasion soeuer they be framed and made, this Cautiō is in any wise to be marked and taken hede off, namelye that nothinge be brought in or alledged, but that whiche is certaine, substantiall, founde, taken out of the holy Scriptures, out of interpretoz worthy credite, or out of the chiefe & mosse allowable Hystorographers, and by all meanes agræinge with the doctrine expressely containe in the volume of the Sacred Bible. For those men that propounded sectes or opinions grounded vpon no good foundation, and those that

A Cautiō to
be vsed in Sermons.

that delight to tell fabulous tales and bestowes, as a number of craftye and subtil felowes haue deuised and imagined for their owne lucre sake of Sainctes, eyther of them indifferently doe incurre reprehension: The one sorte are euill spoken of as unskillfull and mutable and the other bee reprooued of leuitie and auarice. **W**hee haue spoken of the ende and matter of Sermons, it is meete that wee adde some thinges also concerning their forme.

Transition

¶ Some thinges touchinge the
formes of sacred Sermons.
Cap. VI.

Sermon how
and after
what sorte it
ought to bee.

I. Brieffe.



Every Sermon ought to be brieffe: then to consist of playn and perspicuous speech: thirdly, to haue partes rightly ordayned. The first is necessary to thintent the people may cheeresully and without ycksonnesse come together to sacred assemblies, and the more easely commende vnto their memozye the thinges that are heard. For it is by no meanes requisite that ecclesiasticall sermons should excede in prolixitie. Orations, sometimes accustomed to be made of Orators in their consistory. Therfoze duly to them both, as wel Preachers, as Orators, were giuen certayne dyals for to measure the howers withall. And many thinges may in few wordes be declared.

II. Perspicuous.

The seconde is required as well for the vblearned whereof there is a great number in the multitude, as also for the awpying of all suspicion of sinister and fraudulent dealing. For in dede, an oration ouer cunninglye made and after a sorte inuolued, induceth the hearers, to thinke and surmise that some thinge els is sought for, rather then they profite.

¶ Therfoze, albeit a man be thorowlye furnished with all kinde of preparation and furniture of speaking, yet that

hee so aduisedly behaue hymselfe to the people, as though hee folowed by no meanes the traces of arte, beyng myndfull of that saying, that it is a notable poynt of cunnynge to dissemble Arte.

Now hee shall obtaine the facultie of speakynge playnely in the Bulpet, that vnderstandeth well the mother tongue, that hath vled some space the companie of those that founde it purelie, that hath accustomed to heare the Sermons of fine teachers, in the same tongue, that hath diligently reade ouer theyr Bookes, that are iudged to haue excelled therein, but yet hee shall passe all the residue, that is endued with a certayne prerogative of nature, and hath a facultie and modesty in speakynge, as we woulde say, ingenerate. It is no lesse vertue to speake apertly, simply, and popularly, then learnedly, sharply, and grauely. Which vertue very excellent and rare all men must of necessitie graunt, beyond the residue, alonely to Chrysostome amonge the Gecke wyters, whom trulye I woulde wishe vnceassantly that all Iunior Preachers should reade both day and night, yea and (if it were possible) translate hym with lyke happynesse and fertilitie into the vulgar tongue. Neither ought euen those that are learned in daie to be ashamed to borrowe and mutuate diuers places of christian doctrine, yea & that in a maner verbatim, out of Chrysostom (who not without good cause hath obtained this notable name) or other, if peraduenture there may any be founde lyke vnto hym.

Now for the thirde poynte, namely, that a Sermon shoulde consist of his lawfull partes, who knoweth not that it is required as the principall matter in euery oration, for not so muche as an epistle wrytten priuately to one of familiar affaires, can be destitute of the apt order & disposition of hir parts, how much more then ought the parts of a sermon, which is made of most graue & weighty matters to y whole multitude, to be placed in order? Not onely the learners, but also the teachers themselues haue neede of iuste disposition of partes: these verely, least

III. Consisting
of lawfull
partes,

in the discourse of their Sermon they shoulde bee compelled to stound, and by silence to doubt of what poynt it were best for them to speake: and those to thintent they maye the moze easily perceiue each thing by hearyng, and when they are retourned homie, or whetsoeuer els they wyl re- peate the principall partes and Chapters by hart. Truly there is nothyng moze vnseemely, nothing moze perilous, then if a man presume to teach in the Church ex tempore, and without p̄meditatiō, or rather rashly without choise to poloze out euery thing.

The care and diligence of the auncient Doctors before the Sermon.

Wherefoze also the most excellent Doctors of the church furnished thozowlye as well with the knowledge of the diuine Scriptures, as also with the vse and experience of very many thinges, had a custome in times past, to write out their whole Sermons, made and digested with great diligence, befoze they shoulde come to the sacred assembly. That they dyd, not onelye bicause there were oft times present in the multitude of hearers, learned men and such as were expert in h̄ holy scriptures, which marked & obserued euery lytle thing that was spoken, and in case any trippe were committed, coulde by and by note it and put it by, but also for so muche as all thinges were with great fidelitie & diligence receiued of h̄ Notaries, by reason of aduersaries, namely, either ethnycks or hereticks, which afterwarde hatefully and disdaynefully reasoned of those thinges that were spoken of the Preachers. Some againe declared in writing certayn chapters, or els vsing the help of Notaries or Clerkes, expounded those things that they had p̄meditated befoze.

Such a Notary had Cyprian, being a very Stripeling named Paulus Concordiensis, such to the number of seuen & moze were giuen to Origen by Ambrose, a learned & worthy man, as witnesseth Ierom in his worke of Ecclesiasticall writers. Augustine declareth in his p̄face to the. 118. Psalme, that he had expounded for the most parte all the Psalmes partly by preaching, partly by rehercinge to the people. There is no doubt, therefore, but that he committed

mitted to remembrance at home, those things by wyrt-
ting, y^e be minded afterward openly to utter. Certes we may
gather out of the words of Gregory in a certayne homily
had vpon the holy day of Easter, touching the women that
came to the Sepulchre of Christe, that euen in that age it
was a common matter with most Preachers, to wyte
their interpretations for goddys sake and the helping
of their memozye, and then oute of wyrtinge to recite
them openly before the multitude of the faithfull.

Marc. 16.

Let all Preachers therefore vnderstande, that it is theyr
partes, after the example of these most famous men, studi-
ously to digest into papers, what sayings they haue
determined to speake in sacred assemblies to the people
and furtheraunce of their hearers: and at all times let
them repute with themselves, y^e in euery frequent audy-
toy, are alwayes some present y^e be more redy to reprove,
then to allowe or follo, and that will many times, call
into question (Censorlike) euen those things, that are well
and most warily spoken.

Wher vpon, as the Apostle chargeth Timothy being ne-
tabley exercised in the sayngs of y^e Church, to giue atten-
dauce to reacyng, exhortation, and doctrine: Euen so the
Bysshops of our tyme, shall worthily giue in charge, to all
those that they preferre to the sacred function of teaching,
that they also apply themselves to wyrtinge, that is to
saye, that they with serious meditation excogitate and
searche out those thinges that pertaine vnto Sermons
to be hard before the people, when they haue found them
out reduce them into order, and lastly haueinge applye dis-
posed them, comprehend them in wyrtinge. Whiche
thing, then, well these men diligentlly do and accomplish,
when as the Bysshoppes, at such time as they vcerely vi-
syt and suruey the seuerall Churches, shall somewhat
sharply chastice all those that they perceiue to be negligēt
in this behalfe.

1. Timoth 4.

This diligence and industrie of the Bysshoppes, will

tyre up and procure diligence in the Preachers, which will successively bring forth incredible profite and utility to all churches.

How many kindes of diuine Sermons there bee: howe manyfolde the State is: and of two sortes of theames. Cap. VII.



Those thinges that haue hitherto bene spoken, every man may perceiue, to be agreeable and concordant indifferently to all sacred Sermons: Now it is requisite that we distinguish and poynthe out certayne kindes of Sermons, to thintent we may further note, what ought chiefly to be marked and obserued in euery one of them, and that wee gather together (so farre as may be) apt and meete precepts of each of them severally apart.

The kyndes
of Rhetorical
cases, not agree-
ing to di-
uine Sermons

With therfore, the action of a Preacher in the Church of God, is much discrepant from the action of a Rhetorician in the gyld hall, I freely confesse that I can in no wise fancy theyr iudgement, that endeavour to bringe, those three kindes of cases, I meane Demonstratiue, Delectatiue, and Iudiciall, oute of the prophane market place, into the sacred and reuerend Church, and set them forth, vnto preachers to be imitated and folowed. Who knoweth not that both the name and action of cases, as they are deuised into those kyndes, are properly as well of all Orators as also of Lawyers referred to the place of common plea, called Forum, and that of those very cases, sprange the name of Casepleaders: But as vnfitting as the name of Casepleader is to hym that believeth publykely vnto the chosen people of God, the doctrine of Christian religion: euen so absurde and inconuenient

venient a thinge it were, that Sermons of diuine mat-
ters holden in sacred assemblies, shoulde be called cases.
We see, moreover, how greatly some labour and toyle,
and what euill successe they haue, whilst they go aboute
to wrest and (after a sorte) to ioyne, all the formes of di-
uine Sermons to the thre kindes of cases afoze rehear-
ced. Neither can wee any otherwise indge, then
that Diuinitie, of all other disciplines the chiefe, is mosse
griuouslye injured of those men, that suppose hir facul-
ties to be so slender and bare, as though she had not fur-
niture and implements sufficient, especially for th'eccle-
siasticall function, in hir owne proper house at home.
With most soueraigne right, therefore shall we endeavour
our selues to draw out of the entrailes of the scriptures,
both what and howe many kindes of diuine Sermons
there be.

The Apostle Paule of all Preachers the Lode Star as-
signeth, y^e al the holy scripture is most chiefly profitable to
foure thinges, that is to say, to doctrine, to redargution, to
correction, to institution, and to consolation. For thus we
reade. 2. Timothy. 3. All scripture inspired of God, is pro-
fitable to learning, to reproofing, to correction, to instructi-
on which is in rightuousnesse, that the man of God may be
perfecte, prepared to euery good worke. Moreover to the
Rom. 15. What soeuer thinges are written before are writte
for our learning, that thorow patience & consolatioⁿ of the
scriptures we might haue hope. Doctrine, or διδασκαλία,
signifieth the tractation and confirmation of all true prin-
ciples and opinions, as when with arguments taken out
of the writings of the Prophets and Apostles, it is pro-
ued that there is but one GOD omnipotent, eternall,
iust, mercifull, that God made all thinges, and by his pro-
vidence gouerneth the same, when also the doctrine is ex-
pounded, concerning y^e thre persons, & the properties of
euery person of the church, of y^e law, of sin, of the gospel,
of repentance, of faith, of charytie, of hope, of the sacra-
ments, of y^e resurrection of the dead, of eternall lyfe. &c.

I. The signifi-
cation of the
worde doc-
trine.

Lib. I.

Of framing of

These and such like places are frequently founde in the Scriptures, explained in a iust method, and after the popular manner of teaching.

II. Of Redargution.

Redargution οἰ ἐλεγχος, is no other thinge then a destruction οἰ confutation of false and eronious opinions, which are obtruded of the enemies of trathe to deceaie the ignorant and vblearned. For it is necessary that theye mouthes be stopp'd by thauozity of gods word: for which cause the Apostle, would haue him to be a Bishoppe οἰ teacher of the church, & coulde τὸς ἀνυπερβοντας ἐλεγχον, that is to say, reprove and conuince the gaynespeakers. Thou shalt see not fewe some things in the Sermons of the Prophets, of Christ and the Apostles, the phantastical sutmises of the Gentiles, of the false prophets, Pharisees and such like grieuoudly assaulted and vberely ouerthrowne. Furthermoze, Institution, παιδεία, vnderstand to be that whereby the life and maners are informed vnto Godlines.

III. Of Institution.

The holy Scriptures doe abougnie with precepts and exhortations of this kinde, into which sufficiently sedons and poltre, euery man slippeth, euen without occasion, and intending some other matter. Correction, ἐπεγορθωσις, is after a contrary order occupied in reprovng of corrupt maners, and of those crimes, wherevnto many men are perceiued to be giuen. The Prophets & Apostles in their Sermons are in nothyng moze busye, then inueringe against their sinnes and wickednesse, whom they couet to craime to repentaunce, and to haue them become honest and vertuous. Last of all, vnder the name of παρακλησις

III. Of Correction.

οἰ Consolation, what pughte to be vnder stood, there is no man that can be ignorant, seeing euery one of vs beyng daily conuicted of our owne iniquitie, doe feele by experience how greatly we stand in neede of consolations, prepared for all euents. And surely of comfortes and consolations, which may assuredly stay & erect vp afflicted mindes, the sacred scripture is a most plentifull storehouse.

V. Of consolation.

If therefore we will heare S^r Paule, what soeuer thinges may profitably be spoken out of the scriptures, it is requisite that they be referred to these five ends, or chapters. Why then may we not say, that accordinge to these same chapters, all kindes of sermons ought to be distinguished and deuised? Herevnto is added, that there is no treaty that hapeneth any where in the sacred scriptures, which may not be placed vnder some one of these chapters, as vnder a certayne captayne and guide.

It were no long work, to demonstrate, in the volumes of the Prophetes and Apostles, iust Sermons, the arguments and titles wherof might most aptly be prefixed after the sayde Chapters, a p^roofe of which matter, we will bringe in the sequell hereof, and especially in the second Booke, where shal be noted diuers and sundry examples. And what if all thinges necessary to be knowne to a man carefull of his saluation, are founde to be layde vp, abundantly in the same chapters? for what things soeuer pertaine to sincere religion and christian piety, are referred either vnto *γνῶσις* that is to say, knowledge or science, or els vnto *πράξις*, that is action or doynge. The author of this partition, least any mā should finde fault therewith, we haue the Apostle Paule, which prayeth vnto God that all the goodly may be filled as well with the knowledge of the misteries and will of God, as also that, after the measure of knowledge which fell vnto them, they might fructifie in all good workes. And *γνῶσις* verely is then made perfect, when as those thinges are perceiued and allowed, which bene true and agreeable to the first truthe manifested by the holy ghost, and agayne, those thinges be reiecte^d which are false and vntrue. Here then are esseⁿces perceiued *δι' ἀκοῆς καὶ ἐλεγγχῶς*, doctrine and re^urgation. But *πράξις* leaning vpon acti^ons or workes, is altogether in this continually, that it may shew forth worthy examples of honesty and vnfeigned holynes, and as for thinges filthy and re^urocheful, shonne them with all indenuour.

That all Sermons ought to be referred to these five kindes.

That all thinges are referred, eyther vnto *γνῶσις*, or vnto *πράξις*.

Philipp. 1.
Coloss. 1

The seedplots of these five chapters.

In the meane while, in that one poynt, *παίσια*, or institution betwaxeth it selfe: In this other *ἐπαγογῶν*, or correction. Where as if againe it chaunceth any man, eyther in these thinges which are referred vnto *γνώσις*, or in those that pertaine vnto *ᾠκεία*, to doubt: wauer, or feare, in such sort that some great daunger of falling seemeth to hang ouer his head, then must seasonable remedy bee applyed, by ministring apte consolations. It is playne therefore that the order of comfortinge in the fifth place, ought in this wyse of necessitie to bee adioyned vnto the premises. Moreover, thre thinges, by the consent of all men are determined to be of themselves most worthy, in which the spirituall lyfe of man, doth wholly consist, namely, Fayth, Charitie, and Hope: For when these thinges be in any man, & diuine oracles testify that, he shal neuer perishe. And surely Fayth stickinge fast to the certeyne rules of the holy Ghost, is sustented and fortified with doctrine, and redargution: Charitie, busily applying to good workes, is furthered and holpen forward with Institution and Correction: Lastly, Hope is nourished and cherished, with sweet consolation and comfort.

That the Rhetorical kyndes of cases, also are conteyned vnder these five orders of Sermons, but not contrarywise.

Yea, & in thorder of these Chapters may al those thinges bee disposed also, which the Rhetoricians doe comprehend in the thre sayde common kyndes of Cases: But on the other side, not all the thinges agayne that are comprised in these Chapters, can haue place vnder those kyndes of cases. For those thinges that amonge the Oracles are ascribed to the kynde Iudiciall, may conveniently be handled in redargution or correction: Of which that one is applyed to the state definit, and this other to the state of qualitie: But those thinges which are attributed to the kyndes deliborative and demonstratiue, be very aptely placed vnder institution, touching which matter, we shall haue an other place agayne else where to entreate of. But if thou shouldest requyre of the Rhetoritians a kynde of case, to the which doctrine or consolation might be referred, they coulde giue none at all, as those that haue ever

more

more set ouer the whole practise of Teaching and con-
syrtyng to the Philosophers of Vniuersities, and thyn
habitauntes of Scholes, giuinge themselves to ouer muche
ease and idlenesse in the meane tyme. But he that
will followe the course and direction of those fine Chapi-
ters or fountaynes, shall pretermitt no order of Teaching;
which maye serue any thinge at all to the furtheraunce
and inforamation of the myndes of wretchedmen. Which
thinges seeinge they bee so, it is very meete and requisite
vndoubtedly, that we distinguish and deuide in order the
kyndes of diuine Sermons, which are preached to the
multitude in sacred assemblies, after the sayde Chapters
and conclusions: And the firste kynde verely may be cal-
led διδασκαλικόν, that is to say, doctrinall or didascalick:

He passeth to
the explicatiō
of the kyndes
of Sermons.

The names of
the kyndes.

The seconde ἐλεγκτικόν, redargutiue or reprehensiu: The
thirde παιδευτικόν, institutiue or instructiue (be it law-
full for vs to vse these termes in this our professiō, not
vnaptely expressinge the sence of our mynde) the fourth
ἐκκαθαριστικόν, correctiue: The fiftte παρακλητικόν, com-
fortatiue. Purther shall it nowe be harde or difficulte,
to define euery kynde, and to shewe, what sortes of Ser-
mons are correspondēt to the same. Let the kynde
Didascalicke therefore be that, wherein any one true
sentence or moe, are pioned, confirmed, and declared:
Of this sorte is the assertion of the resurrection of the
dead, discusst after a familiar kynde of speech 1. Corinth.
15. Moses, Deut. 9. and 10. teacheth the people in a graue
oration, that all benefites receyued are to be ascribed;
onely vnto God. The kynde Redargutiue is that,
wherein a false sentence or opion is destroyed and sub-
uerted 4. Esay. Cap. 44. preacheth agaynst Idolatrye.
Christ, Math. 15. impugneth and assaulteth the traditions
of men, and theyr preposterous iudgement in them. Math.
22. He refelleth the Saduces, which deuied the resur-
rection of the dead.

1. Didascalick

2. redargutiue

3. Instructiue

Diuisiō

The

Lib. I.

.Of framing of

The kinde Instructiue is wherin men are induced to lead a godly and holy life. Deut. 11. Moyses exhorteth the people to obserue diligently the lawe of God. The apostle 1. Cor. 16 and also. 2. Cor. 8. admonisheth that they woulde collect their almse, and sende it to Ierusalem. Howbeit, when the same Apostle, 1. Cor. 10. to the same effect sayeth, that the things which are written, are written *πρὸς ὑμῶν διὰ τὴν ὑμῶν*, for our admonition, nothinge letteth but that this Instructiue kinde may be called also *ὑποθετικὴ* that is to saye, admonitory.

iiii. correctiue

The Correctiue kind is that, wherin the corrupt maners of men are reprimed and chastised. Esay. cap. 28. inueigheth bitterly agaynst the excelle and superfluitie of the Iewes. The same prophet Cap. 58. condemneth the lightly woorks of the hypocrits, and requireth of them the true fruites of godlynesse. Christ Math. 5. and in a good parte of the 6. conuerteth his oration in specially to the hypocrits, and with lyke diligence, declareth in what poyntes true perfection and rightuousnes doth consist.

v. Comfortatiue.

Of the kinde Comfortatiue, are al Sermons prepared to the erection of daunted and desolate mindes. There be extant comfortable sermons in Esaye. cap. 40. and in the eight folowing, where he biddeth the people, being in the captiuitie of Babilon, to be of god courage and comforte. Of the lyke argument we may reade a sermon of Ieremy. 29. 30. 31. Christ, Iohn. 15. comforteth and fortifieth his disciples agaynst the stormes of persecution to come. Therefore, to these syue kindes of sermons, all men shall worthily giue place in the Church, and syth they are so playnely noted and distinguished of the Apostle hymselfe. Let no man be so busy eyther in diminishing or increasing of this number.

2. Timoth 3. Rom. 15.

Preoccupatio

An other partition of the kindes.

Some man peraduenture wyl contende that all these thinges may be reduced to the number of thre, as that the first should be *γνώσις*, in whiche might be included the kinde didascalick and redargutiue: the seconde *πράξις*, which should contein institution and correction; and the

the first *παρὰ τὸν λόγον*: but as well for other considerations; as also by reason of haughtytie of thapposite, & the greater perperities sake, it is muche better to reseyne both the number and order whiche we haue already spoken off.

Sometime ouermuch subtilty in handling especially of the sacred scriptures, both lower than then proste. *Reuocable*; no man can deny, but that there may decently be added an other certaine kinde also, namely Mixte, in vi. Mixt kinde whith the partes are taken and compacted out of the son- dyr kyndes before specified. Wherefore, in rare wee, in the sequell hereof, shall entreat of these three kyndes of diuine sermons, I meane, didascalick, redargutine, instructiue, correctiue, comfortatiue, and Mixte, notinge by the way, what ought to be obserued in euery of them, we shall seeme to haue taught that whiche may be sufficient, and fully to haue accomplished our duty in this behalfe. Now what the State is, and how many tomes therof, what also how many shalbe the theme, it is meete further that we independently declare.

Transition.

The State is a bryefe summe of the whole matter, wherof a man purposeth to speake, and euen the argument and fountaine of the whole oration. For if thou be determined in thy minde either to write or speake of any matter, thou considerest and bestidest with thy selfe, what thing especially thou couerest to bring to passe.

State, what.

Thou sayst therefore, that thou wilt entreat of the prouidence of God, of the final blessednes of man, of the resurrection of the dead, against drunkennes, against excelsse in apparell, and so forth.

Agayne if thou wilt make a treatise of an other mans writing, principally taken out of the holy Scripture, it is necessary that thou exactly, and perhaps oftener then once, reade ouer the whole, or a part, or els some certaine place therof (as the case shall require); whiche when thou hast done, thou pronouncest that the autho^r entreateth of this or that matter.

Lib. I.

Of framing of I

Therefore this short and absolute comprehension of the whole place or forme of speaking, is called the State. And often times the State is conveyed in the very titles or inscriptions of the Sermons, which are prefixed to the homilies of the holy fathers, Chrysostom, Augustine, and others. In Chrysostom, wee reade these inscriptions, which doe signifie unto us the State of the Sermons: as that it behoueth a Christian to lyue pertinently and godly: That vertue of every small occasion is to be entercypled: That a moue giving is an arte most gamefull: Of those that heloue not the paynes of hell: Of them that receiue the Sacramentes vniuersally: That times whether they be alieue or dead are to be lamented: That pouerty is profitable: That it is better to suffer wronge then to do wronge: Of prayer: Of repentance: Of bayne glorie and ambition: Of enuy: Agaynst ryot and superfluities, &c. Looke therefore howe many kyndes of Sermons be prefixed, to many formes of States also shall appere; As some as thou perceyuest what the State is, thou mayest easily pronounce, to what kynde of Sermon it ought to be referred. . . The State touchinge those that heloue not the paynes of hell, is of the kynde redargutiue. Wherein we entreate agaynst enuy, bayne glory, ryot, &c. The State is of the kynde correctiue. . . That a Christian ought to lyue beautifull and holie, the State is of the kynde instructiue. In lyke manner is it to be iudged of that, that pouerty is profitable. . . That it is better to suffer, then to doe hurt, may be reduced to the kynde comfortatiue, vntlesse some had lyer haue it of the kynde instructiue. No wtedd; to a Sermon of hurt kynde, no one certain state may be assigned, but accordinge to the varietie of partes, it is requisite that diuers states also be allotted out.

Theme what
and how many
folde.

Moreover, the sentence wherein the State of every Sermon is exprest, they haue accustomed to call the Theme. Where if the State be rennyed in one worde, then is it called a simple Theme: as if thou determinest to speake of Faith.

Faith; of works; of death; of patience; these will be simple Themes; Faith, workes, death, patience; But if the State consist of many wordes, and euen of a iust proposition, they call that Theme compound, as when it is sayde, that Faith both iustify, good workes doe abteyne with God, the benefit and rewarde as well of the lyfe present as of the lyfe to come; the death of the godly is not to be bewayled, patience for righteousness sake; or confession of the truth maketh men happy. And when as either a booke of holy Scripture, or a part, or some place out of the booke is taken in hand to be declared openly, it is no harde matter, after þ words be recited, to expresse the State by some Theme, especially compound. Hitherto, concerning the diuers kinds of Sermons, States and Themes.

¶ That Sermons of euery kinde

ought to be deuided into certian

parts, and how many those are

then of readinge of the sacred

Scripture. Cap. viii.



Now in what kinde soeuer a Sermon shall be instituted, it is firste of all to be prouided, that, like as it is sayde, when we treat of the forme of diuine sermons, it be deuided into certayn parts. The parts

commonly receiued are in number seven, þ is to say, reading of the sacred scripture, Inuocatio, Exordium, proposition or diuision, Confirmation, Confutation, conclusion. But when & after what sort these ought to be applied and generally to be handled, we will in order of times declare.

As touching therfore the reading of holy scripture, we finde that this was the custome of the auncient Church, of some one, to whom the office was appointed, read to please the lyfe and distinctly some parcell out of the holy Scripture, and by and by, some other learned man went vp into the pulpit to declare those thinges that were read.

That Sermons of euery kind are to be deuided into parts.

The partes of a Sermon.

I. Reading. The manner of reading in the old church.

the same. After this when Paul with his companions were entred into the synagoge on the sabboth day at Antioche in Pisidia, that after the reading of the law and the prophetes, the Rulers of the synagoge sent unto them saying: Men and brethren if there be any among you that can speake wordes of exhortation to the people, say on. **Chrysostome** 4. went by himselfe and read, and then sitting downe he interpreted the same to the great admiration of all men.

Of this laudable custom, therefore, of the synagoge our forefathers learned to appoint Readers in every church, which should publicly rehearse the booke of the sacred scriptures. **Socrates** lib. 10. cap. 3. of his Tripartite history, witnesseth that **Iohn Chrysostom** dyd for a certayne time supply the office of a reader. **Epiphanius** also in his Summary of the catholike faith, maketh mention of the same order, and the maner of ordeyning them is read in the eight canon of the fourth councell of Carthage. Further out of **Augustine** touching the wordes of the Lord in the Gospell of Iohn, Sermon. 45. may be gathered that the scriptures were first recited of the Reader, and then that the elder or Bishop followed immediately to expounde them. But now for the most part he in the beginnynge of the Sermon readeth the scriptures, and that declareth them also more at large, which thing being is the most convenient to be done, inasmuch as he hath in hand to explaine some entyre booke of the olde or new Testament. Albeit thou maist oft times see also one to reade the scriptures and an other to interpret the same. But we suppose it to make no matter at all. **Notobest** whereas upon occasion offered the sermon is ordeyned, there the reading of scripture is not accustomed to go before, but he that teacheth, either chooseth out a few, wether one or some, he doth sentence freely out of the scriptures, which namely heudgeth to be most agreeable to his purpose, to the making no mention at all of any place out of the scriptures he beginneth forthwith to speake: whereof

That reading
sometime go-
eth not be-
fore the Ser-
mon.

whereof that very selbome, this very often hath bene frequented of the fathers.

Examples of the former kinde are these: Nazianzenus in his Sermon to the subiectes stricken with feare by reason of the wrath of the Emperour Theodosius the firste, vsurpeth the wordes out of Ieremy, 4. Ah my belly, ah my bowels, and the inwarde partes of my body, I am sore grieved, my hart pisseth within mee. The same Autho^r framing his oration of the holy feast of Easter, premisseth the wordes of Habacuc, 2. I will stande vpon my watch. Chrysostome cutreatinge of the troubled common wealth of Antioche, and of his returne out of exile, doth ofte tymes inculke in the beginning of his Sermon: that sayinge of Iob: Blessed be God. Basill beyng desirous to perswade the people to pacifye the wrath of God, alledgeth these wordes out of Amos. 3. The Lyon hath roared; who wyll not be afraide: the Lorde God hath spoken, and who will not prophesy: Agayne where he exhorteth them to fast: Blow vp the Trumpet in Sion, vpon our solemne feast day, out of the 81. Psalme, and Ioel. 2. Of the later kinde, that is to say, where no wordes of the sacred Scripture are put before, there be examples in them very frequente and common.

Now let us ad hereunto, this also, namely, that no other booke ought to be read and expounded in sacred assemblies; but those onely that are accounted to be canonicall; concerning which thinge we may reade it established by the 59. canon of the counsell of Laodicia. The Preacher must also take heede in any wyse, that when he reciteth the holy scripture out of the pulpet in his Country language, he vseth the best and most allowable translation that may be, and such a one as is knowne and common to the people. For truly a proper and exact translation bringeth so great light vnto thinges, that it deserueth to be esteemed in steede of a commentary.

Neither shal the preacher vnadvisedly alter or innouate any thing therein: least that whilest he is thought of the learned

What books ought to be read.

That the preacher ought not rashlye to innouate any thing in the sacred scriptures.

learned to speake affectively and curiously, of the vnlearned fondly and folshly, he so prouoke the offence of many against himsefe.

Sozomenus.
Tripart. histo.
lib. i. cap. 10.

Spiridion Byshoppe of Cypres in thassemblies of many byshops, and in the ptesence of all the people, durst openly rebuke Tryphillus bishop of Ledres, who being puffed bp in pryde with the visor of his elquence, when he came to these wordes of the euangelycall hystory: Take vp thy bedde and walke, for the word $\pi\rho\alpha\beta\beta\epsilon\tau\omicron\nu$ he planted in an other, to wit, $\chi\iota\mu\pi\omicron\delta\omicron\varsigma$, which signifieth a course or simple bed. Then saith Spiridion vnto hym, art thou better then he that sayde $\tau\omicron\nu$ $\pi\rho\alpha\beta\beta\epsilon\tau\omicron\nu$, in as muche as thou art ashamed to vse his wordes? It is not much vnlyke vnto this, that Augustine in his 10. epistle wytinge to Ierom, telleth how a certaine bishop in Aphrica, when he recited a plate in Ionas the prophet otherwise then was contayned in the bulgar translation of that time, was in great perill thow the rage of the people offended with the strangenes of the phrase, and had almost bene thrust from his Sea, if he had not promised eftsoones to render an account of his doing. Albeit that Preacher that doe very well who at such time as he pmeditateth at home by himsefe those thinges that he shall afterwarde utter abroad, hath alwayes at hand most perfect & sounde exemplars: which agayne let hym confer one w an other, and (the matter so requiringe) compare the Latin with the Greeke and Hebrew: and out of all these together dialve forth apte and peculiar sentences, to be proponed in the bulger speach to the multitude in the time of his sermon. This diligence, this honest and gentle curiositie is so farre absent from inturringe reprehension, that it is reputed worthy to be prosecuted of all men with prayse and commendation.

¶ Of Inuocation. Cap. ix.



The maner of Inuocation vſed in the beginning of ſermons is ſhewed alſo vnto vs of the Apoſtles, Actes 4. where they pray vnto God that he would giue them utterance to ſpeake the words with all boldnes. Lyke wiſe where the Apoſtle Paule willett and

The order of inuocation in the beginning of ſermons, of vvhō firſte ſet forth?

beſeareth that prayer be made vnto God for hym and for the courſe of the Goſpell. For verely as well in the whole buſynes of ſyncere religion, as alſo moſt ſpecially in doctrine, the miniſters doe in deede plant and water, but god giueth the increaſe. And certes the auncient fathers made theyr prayers befoze the Exordium or beginnynge of their Sermons, as Auguſtine playnely teſtiſieth lib. 4. Cap. 1. of chriſtian doctrine.

I. Cor. 3
Diuers man-
ners of pray-
inge.
I. Of the fa-
thers.

The Preacher prayed (which Auguſtine doth not obſcurely ſignify) that the ſpirit of God might be giuen hym to teache freely and ſincerely, then that his hearers might conceyue all thinges aright, and conuert them to the inſtitution of a ſpirituall life: The auditors, they agayne prayed both for the Preacher and for themſelues to the ſame effect. But now in ſome Churches we ſee that prayer is put immediately after the Exordium. There be Churches alſo where prayer is made befoze the place of ſcripture be recited. And agayne in ſome place the whole multitude maketh inuocation with a ſong and Pſalme, and ſome other wher, euery one praieth in ſilence by himſelfe. But whatſoeuer the cuſtome of Churches and congregations is, it behoueth inuocation to be brieſe, pure, and directed, to th'attainment of the ayde of the holy ghoſt, that he would vouchſafe to inſorme and enſtrude the minde as wel of the teacher as alſo of the hearers.

What the preacher & vvhath the people ought to pray for.

II.
III.
IIII.

Inuocation, vvhath it ought to be.

¶ OF

¶ Of Exordium. Cap. x.

The manner
of Exordinge
moſte conue-
niently ſhevv-
ed in exam-
ples.



Whether Ex-
ordimus be
aulvaies need-
full.

Exordiums in all kindes of Sermons are
very free and at libertie. Wherefoze the
apte manner of exordinge may rather bee
ſhewed in the examples of the Sermons
which the Prophetes, Chriſte, Th'appos-
tles, and holy fathers haue ſet forth, then
comprehended in preceptes and rules. Neither is it al-
wayes needefull that the beginnings of ſacred Sermons
be ſo inſtituted as that we ſhoulde make our hearers at-
tentive, apte to be taught, and benevolent. For the mat-
ters of which we entreate may and ought of themſelues
to cauſe the hearers to be ſo enclined. Neither dothe
any man for the moſt part, ſet his ſote toward the church,
but that he is already perſwaded that he ſhal heare thoſe
thinges, that hee ought worthilye and greedely to learne,
yea and beare alway to his owne proſyte and commody-
tie.

The matter
of exordium
whence it is
to be taken.

Obſervations
of Exordium.
I. In thappli-
cation of a
whole booke

Wherefoze the verie circumſtaunces and cauſes in-
cident of thinges doe miniſter now one, now another mat-
ter of Exordium. In the meane time wee wyll note
certaine poyntes, accordinge to the diuerſitie of the argu-
mentes whiche are handeled, to be obſerued in generall.
When as a whole booke is expounded to the people, ofte
times Exordimus are taken of tranſition. Chryſoſtom
vpon Genetiſ homilie. 16. I ſuppoſe (ſaith he) that we haue
ſufficiently yeſter day to our power interpreted and ex-
plained the place touching the tree. For we haue taught vn-
to your patience, wherfoze the diuine Scripture calleth
it the tree of knowledge of good and euill: therefore thys
day we intend to procede to y matters folowing, to th' in-
tent ye may learne the vnſpeakable mercey of God, and
how great moderation of ſpeache he hath vſed, hauynge
regards and foreſight of our nature. homilie. 17, he begin-
neth with reherſall or repetition of thoſe thinges, which
the

the day before were exprest; and admonisheth his auditors, that they shoulde conuert them to spirituall fruite. Oftentymes hee useth similitudes, touching deynties or delicates of feastes to bee prepared, touching diseases of bodies to bee expelled, and many more of like sorte declaring in the meane tyme, that in spirituall assayes, and in refection and care of the soule, all those things are to bee considered and obserued which are accustomed to bee done in corporall matters, or in conseruation of the body. Homily .5. and .6. hee by and by in the beginninge reproo- ueth and sharply rebuketh those that vsed to gadde to the beholdinge of combates in the Theater, and cared not for comminge to diuine Sermons. . . . Agayne the ninth homily hee beginneth with chidinge, bicause hee saue ver- ry fewe or none resorte to the sacred assembly. . . . Where- ouer in his .12. and .14. homily hee prayseth them: yea, & in the later hee thanketh them also for that they came cherefully to heare the interpretation of the holy Scrip- tures. For he hoped that no small spirituall fruite shoulde ensue thereppon. . . . These things be therefore of vs remembred, so thintent all men shoulde vnderstande, that when an entier booke is expounded, it is in our lybertie to prepare Exordiums of sundry sortes, accordinge to the maner of circumstances and causes incident. It is a very familiar thinge with Chrysostom, oftentimes to approue or declare & propostio of his Exordium, or else to illustrate the same with some similitude or comparison, and then to ad. to some thinges, whereby hee may make his hear- ers either attentiu or beniuolent. . . . For verily in- trapninge and excitinge the myndes of his auditors, hee is both a diligent and wonderfull artificer.

But in case the liberty of Exordiums be so great in the ex- plication of a wholl booke? It is an easy matter to iudge, that they may no lesse frankly order the matter, which take in hande to expounde onely a part or fragment of a booke, by any one place whatsoeuer take out of the Scrip- tures.

2. In the explica- tion of a part: of the booke.

But most commonly in those Sermons which are framed of a part of some certaine place of a booke, Exordium, are devised of the commendation of the Author, out of whome the Reading was recited. And then of the vtilitie of the doctrine which Christ principally in the same lesson. Sometime againe after the lesson read, some one place in fewe wordes is repeated in the beginninge of the Sermon, that in especiall of which the Preacher hath determined moze at large to entreate. We will adde to some examples. Chrysostom in a certayne homily to the people of Antioche, taking in hand to expound the place of Saint Paule vnto Timothy: Vse a littel wine for thy stomacke, and thy often infirmities: Beginneth with the dignitie of the Apostle, and compareth him to a Trumpet and Harpe. The same interpretinge the Psalm. 127. immediately after the beginninge of the Psalm recited: vnto thee haue I lifted vp myne eyes, beginneth his Sermon, with that, that it is good to be stricken with aduersitie. Again, homily. 68. he repeateth in the entry thereof these wordes out of the first to the Thessalonians, Cap. 5. Deere brethre (saith Saint Paule) reioyce alwayes, pray without ceassing giue thanks in all thinges. For this is the will of God. And forthwith he addeth: Alwayes to be thankfull, is the point of a howse wisely instructed. Thou hast suffred some distresse, but if thou wilt thy selfe, it is no distresse. Giue thanks to God, and thine euill shalbe turned into good. It is a custome also commonly receyued, to take and diue beginninges of circumstances, of causes, of similitudes, or of other places. So Chrysostom expoundinge the euanglicall hystory of the woman of Canaan, beginneth with the praise of the diligence and constancy of the bearers. In the hystory of Elias conueyed into heauen in a fyrie Chariot, he beginneth with a similitude, taken of the manner, whereby kinges are accustomed to rewarde those that hazard themselves in battayle with a Chariot, or else to garnish

granted the with some other p[er]uocacy & ornaments as hab[er]
 upon helpe therethat God would also in like maner a-
 doyme his faithfull minister Elias with a Chariot, and to
 raise him vp into heauen. Nazianzenus at the Gospell
 which is read in the 18. Chap. of Mathew, beginneth his
 Sermon with the labo[r] & diligence of Christ in try-
 ming of men to the truth. But that which we haue alrea-
 dy sayd may suffice in this place. Wh[er]e a Sermon is framed
 of an argument offred by occasion of tyme, it is lawfull to
 deriue an Exordium out of diuers & sondry things & places.
 But neuerthelesse the most apte and beuall order of all o-
 ther is this, namely, wherein at the beginninge is by &
 by opened, of what matter or businesse we purpose to in-
 treat. Or of God or of his answeryng our prayer, or of
 As neere as is possible, the first wordes of the Exordi-
 um ought to be answerable to the matter it selfe, which
 thou hast taken vpon thee to handle. yea, and the very
 same, either take it out of some place of Scripture, or sim-
 ply expressing the kynde and manner of the businesse.
 And of the Scriptures are taken these beginninges: Na-
 zianzenus in his Sermon to the subiecte Strike with seare
 by reason of his displeare of the Emperour, blesse & wordes
 of Ieremya. Oh my howells, and the inner partes of my
 body, I am sore grieved, &c. And Basill when he taketh
 in hande to entreate of fasting, becometh the wordes of
 Iosellu. Blowe vp the Trumpet in Sion, vpon the notu-
 ble day of your solemnitie, &c. As we haue a littell before
 remembred, when an argument or proposition is exp[re]-
 sed in simple wordes, without any place of Scripture
 borroweth therunto, a man may finde diuers and sundry
 Exordiums in Chrysostom, Nazianzenus, and other moe.
 Nazianzenus beginneth his Sermon which he made to
 those that came by water out of Aegypt, in this sort: To
 them that are of Aegypt, will I speake. Therif
 he doth not yet there open what manner of argument hee
 will handle.

III

The first
 wordes of
 The exordium
 must as neere
 as may bee,
 answer to
 the matter.

yet

C. 15.

Peuer.

Peter the Apostle he entreateth after ward of the mystery
 of the Trinitie. But when he sayde that he woulde
 speake to those that came from the Church of Alexandria,
 which Athanasius, and after him Peter bishops there, had
 rightlie instructed in sounde doctrine of the Trinitie, and
 they cominge to Constantinople, were now appoynted
 to the Church, where Gregory Nazianzene, (a stout de-
 fendour of the Trinitie and of one substance in the same)
 then taught, the hearers might easely perceiue that
 Gregory bypon that occasion woulde speake of their faith-
 full consent, in the confession of the Trinitie. Touch-
 inge which thinge somewhat there is Tripart. Histo. lib.
 9. Cap. 13. The same takinge in hande to speake bys
 minde, concerninge prouision and care to bee had for the
 poore, beginneth thus: Open and brethren, yea, and (as
 I may say) fellowe beggars, for we are all the sort of the
 poore and needinge the grasse and goodnesse of god (although
 one may seeme to god before an other) if ye haue mea-
 sured with small measures, receyue and imbure these
 wordes touchinge the loue and good will which ye ought
 to beare towards the poore. The exordiums in this kinde
 of Sermons are otherwise as we haue sayde very large
 and free. Elay. Cap. 1. reprovynge the enormities of
 his owne nation, especially the sinne of hypocrisie and con-
 tempt of the true service God, beginneth with an excla-
 mation or contestation of all creatures, and therewithall
 introduceth God himselfe graciously expostulatinge the
 matter. For his whole oration from the beginning forth
 on is very vehement and ardent. Peter willinge to re-
 buke the peruerse subgection of the people, touchinge the
 miracle of the tongues, bleth a place of attentivenesse,
 then wisely remoueth the crye of vngodly obiects
 into them and so proceedeth to the taile of Christ our sa-
 uour. Steuen and Paul desirous to expounde the busi-
 nesse of the Gospell, take the beginnings of their Ser-
 mons of the callinge of Abraham.

AA. 2.

AA. 7. & 13.

By these things it is manifest, after what sorte Exordiums ought to be framed and ioyned together, when y^e matter so requireth that a Sermon be made of a Theme simple. For the lyke reason is in this, that was in the other before. But as for Exordiums discrepante from the cause, and such as are far fetched, or also very tedious and prolix, no wise man will allowe. And yet notwithstandinge sometymes they are to be borne with all in sacred Sermons, vppon this condition, that they tende to some edifyinge of the congregation, and be applyed to the commoditie of tymes and persons, and be aptely and conueniently handled. But then most chiefly are they to be admytted, when some thinges be propounded to the people, that may not conueniently be enterlaced in the enarration folowing, or else are iudged expedient for some other cause and consideration. Some such Exordiums are extante in the homilies of Chrysostom vppon y^e booke of Genesis, in the which Exordiums he exhorteth, chydeth, or doth some lyke thyng as ye woulde saye on the sayd booke. Such an Exordium also Paule semeth to vsurpe. Acts. 17. Where he beginneth with reprehension of the supersticion of Thathenianses, and with the Aulter of the unknown God. Afterward he goeth on to declare Christe to be true G. D. D., and to make hym knowne vnto all men.

Neither is this to be passed over, that the Exordium sometymes may be omitted, and the proposition or diuision effesones produced Chrysostom in his Sermon of the thre childe, the discourse (sayeth he) of thre childe shalbe handled, whose sayth, with what glorious prayse and commendation it doeth resounde, the healthfull and hurtlesse flames of fyre doe testifie. Also homily. 33. to the people of Antioche he sayeth: Doe to my deere brethren, let vs repeat the thinges that we haue sayd before, and shewe this daye vnto you howe that al-mose is an arte, yea, and of all artes the most gaynesful. This thinge commeth to passe, either where some Ser-

Exordium
sometyme
omitted.

mons went immediately before, in which the people is made sufficiently attent already: Or when the streightness of tyme will not suffer the Sermon to be protracted: Or else peradventure, a man must preach in suche a daye or place, as very fewe doe assemble and mete together to the hearinge of diuine service.

Of Diuision or Proposition.

Cap. XI.

Proposition
when it is
to be vsed.



From Exordium we passe immediately to Diuision or Proposition.

Therefore when we purpose to entreate of one onely matter thowout our whole Sermon, it shall be sufficient to comprehend the same in a proposition.

Diuision
when,

But in case we frame our Oracion of many matters, then Diuision is to be had, conteyninge all the partes and members of which we shall orderly speake.

Proposition
where it is to
be placed.

And the Proposition verily, is somtymes put in the beginninge of The exordium, which we haue a litell before admonished most commonly to be done in Sermons that are made of matters offered by occasion: But most of all it is annexed immediately after the Exordium. Example of the former is in Chrysostom, Homilie .38. Which is intituled of humilitie and rest.

Let vs not be to wise in our owne opinions, saythe hee, Obeyeth, neither yet be puffed up in pryde, seeing we are earth and ashes, smoke, and shadowes. Examples of the later kynde are extante in the same author euery where plenty. Homilie .19. to the husbandemen, and of others to be eschewed, after a longe Exordium, wherein hee commendeth the simplicitie of the countrie lyfe: Agayne, sayeth hee, let vs hende the force of our talke against

agaynst beaſtlinge, ſo thintent this wicked cuſtome may be plucked vp by the rootes out of the myndes of al men. Item Homilie. 54. which is wyttten agaynſt thoſe that are gluen to riot and voluptuousneſſe: I will tell you howe many griefes & perturbations they bee ſubiect vnto, that are drowned in pleaſure and ſuperfluitie.

Moreouer, an example of Diuiſion very proper and elegante is to be ſene in the Oration of Nazianzenus, made at the funerall of his brother Caſarius: Firſt, ſaith hee, wee will ſome deale touche the Lawe of mourninge for the dead accuſtomably bleſed, ſo that we may both ſhed teares, and alſo by the way fall into admiration: Then we will ſhew, the weakenesse and imbecillitie of mankinde, & entreat ſomewhat of y^e Dignitie of y^e minde: laſtly we will miniſter due conſolation to thoſe that mourne, & transfer their ſorrowe from the fleſhe, and from tempoꝛall thinges, vnto thinges ſpirituall and eternall.

Euery Diuiſion ought to be brieſe, ordinary, and clere: That is to ſaye, not conſiſtinge of many members (ſcarſe moe at any tyme then thre): Secondly, they muſt bee placed aright, as the nature of thinges doth require: Thirdly, it is conuenient that all thinges bee expreſſed with clere and manifeſt wordes.

And then alſo, is it thought to be neceſſarie, when as we purpoſe in our mynde to examine diuerſe diſtinct and ſundry places in the diſcourſe of our Sermon, or alſo when one certayne place offreth it ſelfe to be handeled to the obſcureneſſe and difficultie whereof, reaſon requireth, by makinge a partition, ſome light to be inferred. For truly Diuiſion is worthily added to, as well for the due order in diſpoſition of partes, and for an apte method in Teachinge, as alſo to illuſtrate and ſet forth the matter, yea, and alſo to healepe and further memory.

In the meane ſeaſon it is to be noted, that Diuiſion ſomtyme is mentioned in the Exordium, or immediatly after the Exordium, of the ſeueral members whereof notwith,

An example of Diuiſion.

Diuiſion vwhat and after vwhat ſorte it ought to be.

Diuiſion vwhen needfull.

That all the members of Diuiſion are not alwayes declared.

standinge, it is not our purpose to entreate, but onely by one or two. Nazianzenus in his oration of the holy Euer, after a place of attention, the sacred Scriptures, sayeth he sheweth vnto vs a threefold generation, one of the body: an other of Baptisme: the thirde of resurrectiō. Then after a fewe wordes, Wherefore of the two natiuities, the firste, I saye, and laste, it pertaineth not to this present tyme to discourse: But of the middlemost, and that which is now needefull vnto vs, which also is called the day of illumination wee will presently entreat.

That many
and diuers
places are
handled som-
tymes with-
out any diui-
sion goinge
before,

It commeth in vze also somtyme, that a Sermon may bee made of dyuers and sondry places, and yet no diuision at all going before. But yet in this kinde, this caution is accustomed to bee vied, that as ofte as progression is made from one place to an other, so ofte is put to, either some conclusion or transition, or new place of attention, or (to bee shorte) some other note of distinction, whereby the hearers may easely perceiue, that some new place is in hande. In the Sermons of Chrysostom no small number of such formes are to bee founde. Homilie .28. entituled agaynst swearing, and, that beinge in pouerty wee ought to giue God thanks, hee consumeth the firste parte of his Oration in detestinge othes and perjury, and at length concludeth protestinge: That if hee might perceiue any, after that whatsoeuer they were, that woulde not leaue off their accustomed swearing and forswearing, hee woulde exclude them utterly from the participation of the holy communion, whether they were rich or poore. For hee for his parte, woulde for none of them all, runne into the danger of euermore damnation. Afterwarde hee proceedeth to the laste parte, touching pouertie patiently to bee borne, saying: when therefore, O man, thou shalt be oppressed with pouerty or sicknes, if by no other meanes, yet at the least learne of þe very beggars þe go in þe streets to be thankful vnto God. Wherefore by þe conclusion every man might iudge

Indge how that part was at an end, the words folowing did not obscurely declare, that an other matter was taken in hande.

In other of his Sermons, may be scene transitions, exhortations, and other figures and phrases of sentences, which doe signifye that he goeth speedely on to an other matter or argument. Such examples are these: hitherto hath bene sufficiently spoken touchinge the evils that are engendred thowow yre. Now let vs speake of the commodities that come of mekenesse. Also: But go to let vs see how necessary a thing patience is. M: well, somewhat now must we say (according to the time) of fasting: M: but why doe we not also, seeing it may now conueniently be done, adde somewhat of fasting:.

Transitions,
exhortacions,
& other such
lyke figures
in diuision do
oftentimes be-
token a new
argument.

Also: Whereouer, take diligent heede, my brother, that as well all thy wordes, as thy deedes, may saour the loue of honesty and shamefastnes. Againe, where peraduenture a Sermon of chastitye hath gone before, there passage shall rightly be made to the place of sobrietye in meate, drinke, and clothyng, in this wise: But yet is all our talke of the excellency of chastytie spent in vaine, except also wee adde some thinges against superfluitie in meate, drinke, and clothing. M: thus: But now be attentive and giue good eare vnto those things that remaine to be spoken against excesse in meate, drinke, and apparel. Agayne: Seeing we haue hitherto sufficiently inough spoken of the feare of God, I doe not doubt, but that it wyll be very acceptable vnto you, my deere brethren, if we shal entreat also of patience in aduersitie.

What neede many wordes? In the Sermons of the Prophets, in certayne of Pauls Epistles, in most of the homilies of Chrysostom, and of other holy fathers, it is no difficult matter, to obserue a number of such lyke soymes of Transitions, as these.

Yea and the Preachers themselves doe sometymes by a certayne silence, or pause put betwene, or by some o-

C. h.

ther

*Poste Enge
P. Langford
in 16*

Lib. I.

Of framing of

That propo-
sition & diui-
sion both are
now & then
neglected.

ther like reason signifie, that they will procede and passe
ouer to an other place. Some times agayne, (but especialllye
when an entler booke is with continual enarration expoun-
ded to the people) neither any proposition or diuision at all
is premised, but The exordiu being ended, some few words
are recited, touching the contentes of the sacred booke,
out of which, esthoues some spirituall doctrine is picked
and the same brieuely declared according to y^e capacite of
the hearers. But afterwarde immediately progression is
made to the sacred words folowinge, where likewise one
or two places are noted, with an exhortation added to the
multitude, that they woulde commend them to their me-
mory, and that euery one privately woulde endeavour them-
selues to conuert them to the instruction and reformatiō of
their liues. In Chrysostō thou maist finde diuers examples.
homily. 13. bpō Gene. after the Exordium: Let vs now ther-
fore see, saith he, what we are taught by blessed Moyse,
speaking these words not of him self, but inspired of y^e holy
ghost: And the Lorde God tooke man whom hee had made.
Where out of those two wordes Lorde and God, he featly
gathereth confutation of the hereticks, which contended
that y^e sonne was lesse then y^e father. Which doctrin at that
time by reason of the Arrians was in very good season set
forth, but now seeing y^e heresie is extinct, it taketh not so good
place, neither is it very necessary. Then forthwith he profe-
cuteth y^e text: And he placed him in the Garden of pleasure.
In which words he admonisheth to be obserued, how great
the mercy, care and prouidence of God is towarde man-
kinde. Afterward because it foloweth in the text: To thin-
tent he should husband it and keepe it: he brievely giueth vs
to vnderstand, how perillous a thing idlenesse is, and there-
fore, y^e man ought alwayes to be occupied about some good
exercise. In the same maner he proceedeth orderly as wel
in that as also in many other of his sermons. Which order
is founde oftentimes obserued in those sermons also y^e are
occupied in the explication of a part of any booke: but chief-
ly when Sermons are made to the multitude, wherein are
mixed

mixed diuers learned men: or that haue bene accustomed to heare diligently the scriptures expounded. Which thing euery man may perceiue, that will not negligently reade ouer the homilies of the holy fathers, Chrysostom, Augustine, Gregory, Leo, Maximus, &c. by whom diuers and sundry euangelicall histoꝛyes accustomablye recited in sacred assemblies, are explained. But as touchinge this whole manner of collecting many and diuers places, which as distinct parts, ought orderly to be expounded, and some truly bꝛiefely, and other some moze at large, shall be entreated moze conueniently in the seconde Booke, where, what thinges are proper and peculiar to euery kinde of sermon, we will seuerally endeouour our selues to declare.

¶ Of Confirmation. Cap. XII.



Confirmation, foloweth next after proposition or diuision, & is in very deed y^e most worthy part of all the Sermon, & therfore requiꝛeth moze laboꝛ, dilligence, and industry, then the other partes. And sythe the chiefe treasure of argumentes consisteth in this one, the mindes of all the hearers are wonte to be intently fixed therevpon, and euery man priuately gathereth and committeth to memoꝛy that which he supposeth to be most fruitfull.

But yet the handelyng therof can not be conueighed in any one and simple foꝛme. For lyke as the kindes of Sermons are deuised, euen so Confirmatiōs in euery kinde be supported with peculiar places of arguments.

Wherfore, what places they bene that are chiefly congruent to euery kinde of Sermon, shall both moze largely and exactly be shewed of vs hearafter: Now at this present it seemeth good onely to note, as it were by the way, certaine pointes worthy to be obserued generally in all confirmations.

The place of Confirmatiō,

Confirmatiō can not one way be handled.

The order of thinges to be said touching confirmation

Whiche

Lib I.

Of framing of

Chapters of
observations.

Which we in certaine chapters of observations orderlye digested will briefly and perspicuously comprise.

I We have admonished in the proceeding chapter, that often times in one and the selfe same Sermon, diuers and sundry places are handled, and that passage is made from one place to another. But how and after what sorte these ought to be found out, gathered together, and explained in every kinde, it is not now requisite to be declared. Therefore here in this first place is this to be obserued: y whether it shall be thought good to prosecute one comon place, or two, or three of the chiefest, thorow out the whole sermon, we must principally remember, y every one ought to be expounded in a certaine peculyar method, yea and a certaine peculyar order of confirmation applyed vnto every of them. For verely it is a playne case of it selfe, that other arguments must be sought, and the same also otherwise digested, when we intend to infer consolation: other, when we purpose to confirme or couince an opiniõ: other, when we exhort our hearers to any thing: and other when we rebuke sinne and wickednesse. Therefore to one & the selfe same Sermon according to the diuersitie of places, or parts, it is necessary that a diuers practise and cunning be applyed and annered.

II Now what place soener thou takest in hand betwix that thou shalt handle the same, as that for the present state of things, it may (in thy iudgement) be most expedient. For undoubtedly, common custom and daily maners, the tranquillitie, or perturbation of the church, vices every where growing and increasing, the forme and state of the comon wealth, the constitution of the whole citie, doe oftentimes require, that thou vse a new forme and maner of speakinge. For of cities, thou shalt see one flourish with the Princes Courte, an other illustrated with the high Senate house and chiefe counsaile of the whole Region, in an other a noble and famous Schoole, an other notable thowse some parte or Market, in an other a compaignie of noble and ritche menne, an other to be

be inhabited with a great number of artificers an other to nourish and sustaine many souldiours (such as are placed for continuall garrisons in the borders of kingdomes and prouinces) an other to be frequented of citizens wher of the greater part is giuen to husbandry, to be short, in an other, some other kinde of men to abounde and beare rule.

Therefore, so farre forth as is possible, it is requisite that thou accomodate the whole comming and experience in expounding of common places, to the maners and conditions of the people that are present, and to the state of the whole Citie: namely so, that examples, similitudes, comparisons, Item reprehensions of vices and enormities, be in such sorte prepared and handeled, as that it is most lykely, they shall best perceiue them. To thaccomplyshing of which thing we haue neede of a certaine cyuill policie and prudence.

III It is a very common matter with Chrysostom and other holy fathers, whē they take in hand any other place at large, to expounde in the beginninge with apparaunt wordes the summe of the whole buisnes, and euidentlye to interprete the same, to the intent all the hearers may perceiue what they meaning is, and whither that parte of their sermon doe sende.

III Sometime also they render a reason of their deuice, and shew how necessary and profitable it is for them to entreat presently of that very matter and argument.

V Hereupon they gather together certayne speciall proofes, taken out of the sacred Scriptures, and doe brieflye declare how they agree to their purpose, whether they be prepared to proue or confute an opinion, or to moue and exhort.

VI But as touching the order of proofes, the Rhetoricians, haue giuen precepts, that the firste and last place is to be giuen to the most effectuall, & the strongest to be placed in the middelt: but surely we perceiue that the holy fathers haue vsed herein they libertye, and accordeinge to

Lib. I.

Of framing of

to the qualitie of their businesse, haue diuersly disposed their p[ro]fess. Wherefore we will here prescribe nothing at all, but onely admonishe, that no man bring forth any without iudgement.

VII Powe and then also one o[th]er p[ro]fess (if peradventure there be any that seeme to be obscure, o[th] if we goe not to haue any, as most firme and cleere, to be deeply fixed and settled in the myndes of our hearers) as somewhat more fully and evidently to be discussed and examyned.

VIII Then after may be mingled similitudes, of all sortes, that is to saye, seraped togither out of affayres politike, domesticall, and dayly actions of men, yea and of all kynde of thinges as well in life, as without life, which doe both bring exceeding much light, and also are most apt of all other to teache and instructe the common people. Thou shalt finde very few Sermons in Chrysostom, in which are not a number of similitudes, and that in enery part of his Sermon, conteyned.

Neither may any man lightly be compared vnto him, in this practise. So also are the Sermons of Christ and the Prophets to be some, bewittified and adorned with the frequency of similitudes o[th] parables.

IX Opportanely next are adioyned certayne examples o[th] histories taken out of the sacred Scriptures, wherein is declared the trueth and certaintie of that thinge whiche we chiefly couet to inculcate, and make known. For the very rude, senseles, and vnciuill people, also doe easily vnderstand histories, and euen with a certayne pleasure heare them.

X If it be thought conuenient, now and then, some by story, by adding amplifications, o[th] deducing out of it some straunge probations, more delectable to the eare is set forth to the hearers. In which practise, how skilful Chrysostome was, each man may perceiue, as well in other places as also by his homily, to the husbandmen, touching othes to be elchued, where he declaroth the history of king Ezechias, banquished & taken prisoner of Nabuchodonosor.

chodonosor

chodondfor kinge of Babilon, by reason of his othe and promise violated and broken.

XI After proufes and examples alledged out of \S Scriptures, sometimes may rightly be added to other proufes also apt to winne credit, and perswade, whiche by the very sense of nature, or by the iudgement of Philosophye, or of humane reason, doe bringe with them probabilitie and lykelyhod. Of which kinde is it, that Chrysostom and other of the fathers do successiue inculcate many things, touching the frame of the world, and the wonderfull beauty thereof, of diuers and sundry creatures, and the effects of the same, and out of these do collect a manifold doctrine, of the good wil of God towards vs, or of our duties both towards God and towards our neighbour. Agayne, sometimes (and yet scarcely) the opinions and sentences of philosophers and poets are alledged and brought forth. But least any man should despise that which we here say, as a thing either frivolous or insipidous, we haue examples of this study and diligence set forth in the sacred scriptures. For next after the Prophets vsing oftentimes reasons deriued of nature, we may see Christ himselte to preache of grasse, of Lilies, of Sparowes, &c. and out of these things to proue, how admyzable the prouidence of God is in the furniture and preservation of all things.

The Apostle Paule, 1. Cor. 11. Nature it selfe (saith he) teacheth you this, that to a man, if he haue longe haire, it is a reproche: contrariwise to a womā, if she haue long haire, it is a praise; for so much as hir haire is giue hir for a couer. In the same Epistle Chap. 15. prouing the opinion touching the resurrection of the body, he produceth examples of seede cast into the earth, and there putting on a new forme or fashion. Then of the diuersitie of flesh, where he distinguisheth the flesh of men, of beastes, of fishes, of foules: and also of bodies, wherof he maketh some celestiall, and other some terrestriall.

The same apostle in \S Acts cap. 27. alledgeth halfe a verse

out of the poet A Eratus, 1. Cor. 15. a verse out of the Comical poet Menander, to Titus, Cap. 1. an other verse out of Epimenides.

And albeit it is not conuenient to take witness & tryall of those whom we know to be estranged from our religion, yet as we saide, is it tollerable, so that it be done sparinglye and seldre, and to conuince stiffnecked and harde harted men, further, in vsing now and then, this caution, to saye that we vsurpe those kinde of reasons. deriued of mans wisdom, to the entent christian hearers may be ashamed of their ignorance, slouth, dulnesse, incredulitie, or that they maye knowe themselves to be convicted even of the heathen and prophane sort viterly boyde of all spirituall knowledge. Which thing truely we haue obserued now and then to be vsually done of the fathers immitatinge the Prophetes, Christ and Thappostles. Chrysostome in his homily 28. touching swearing to be auoyded. After that ye can not (saith he) be perswaded by the scriptures, I will admonishe you by so;reine and externall examples. This dyd God also among the Iewes saying: Goe into the Ilandes Cethim and Kedar, sende and knowe, if that nation haue chaunged hir Gods, which neuerthelesse are no Gods. And vnto the brute beasts he oftentimes sendeth them, thus sayinge: Goe to the Antelope and the Beethou sluggard.

This therfore will I now say vnto you. Remember the Gentile Philosophers, and then shall ye knowe, of howe great punishment we are worthy, that despise and contemne the lawes of God.

This be. And to this ende and purpose also the Apostle seemeth to speake of the Cretensians. A certaine Prophet of their owne Countrey, saide: That the Cretes, are alwayes liars, euil beastes, and slowe bellies. This testimony is true, wherefore rebuke them sharply.

XII. Sometimes thou shalt see in the middelt of the discourse a certaine but a digression to be made, wherein either vices are repproued or exhortation is framed vnto vertue.

hortness: All which Digressions being oppositely and wth
a certaine gearse also are accustomed often times to sleepe
from those that haue not premeditated: as for what to
speake. *On the contrary* *the* *same* *author* *saith* *in* *the* *same* *place*
XII. 33 Lastly, which remaineth is bestowed in the
thinge of affections, to the intent all men maye the more
willingly and cheerefully imbrace the same and effect of
the argument by common place of vs banckled; and that
beeinge drawen after a sorte to consent vnto vs, they may
carry aboute the same perpetually imprinted in their
myndes.

This therfore is a certayne common and simple waye
of findinge out, collecting, and disposing of proufes apte
to expounde and declare common places in sacred Scer-
mons (howsoeuer it be of vs set forth) which waye per-
ceiue to haue bene oftentimes vsed, not onely of the anti-
eient fathers of great estimation, but also of the holy pro-
phets and Apostles; yea as we haue alreadie shewed,
it is no waye of no cunning at all; there is nothinge in it
artificially devised, yett notwithstandinge to the common capse
of nature, and the playne simplicitie of the multitude, it
serueth inespicially & agreeth more the better. Where-
fore it is not to bee condemned or neglected, chiefly see-
inge, as an Orator, euen so it becommeth also a Preacher,
alwayes to moue, to reach as in him lyeth, the suspition
of ouer much cunninge and curiostie.

Nowe therfore he findeth things (to the intent I may adde
this also by the way) wherewith a man shal be furthered
very much to the attaininge of this easie order of popular
Teaching.

The former is, that, after the Sermons of the pro-
phets, Christ, and the Apostles, (wherevnto alwayes the
first place and dignitie is due) hee accustomed diligently and
with sharpe dyuision of the partes therof, to peruse
only the Homilies of certayne of the fathers, but chiefly
about those of Iohn Chrysostom, out of which hee haue
gathered can bee not dissemble, but that the pointes of

A prayse of
the said forme
of deriuing,
collecting, &
disposing of
proufes.

The manner of
popular Tea-
ching vvhence
it is deriued.

I.

Chrysostom so often of vs commended, are to bee reade with great discretion, warely, and not saue of those that haue afore bene well exercised in the principall common places of Christian doctrine. Which thing also is meete to be vnderstood of the Commentaries of other holy Fathers, lyke as S. Augustine also in his woordes, willeth his readers to do their censure and iudgement, as maye be seene in his Epistle. 7. to Marcellinus, 19. to Hieronimus, 3. to Fortunatianus.

The later is, whosoener coneteth at any tyme to preach readily and to the purpose, him it behoueth to gather together, and to note in paper booke, as many both sentences and examples out of the holy canonical Scriptures as is possible, touching all the common places belonging to the whole course of Diuinitie, which may at all tymes, and vnto euery argumente proposed, stande him in steade, and be in a readinesse. He verily must diligently trauaile in both these poyntes, that desyret at any tyme with plentifull fruite of the spirite to instruct the people vnto godlynesse in the Church of Christ.

¶ Of Confutation. Cap. XIII.

Confutation
how & after
what sorte it
ought to bee.



Here, if at any tyme the case so requireth, that some thinges, alledged of aduersaries agaynst our opinion, be confuted, that shall in dede be accomplished, rather after an Oratoriall manner, then Logically; but yet compendiously and with perspicuous reasons agreeable to the capacitie of the hearers. Example hereof be these: Chrysostome in his Homilie. 78. entituled: That it is better to suffer wrong then do wronge: after he had sayd: Therefore God commaundeth vs to suffer iniury and doeth all thinges, that he might withholde vs from worldly thinges, & make vs to vnderstande what glory is, what dishonour, what los, what gain: he addeth

addeth this obiection with a solution also adioyned thereto: But it is a grieuous thinge (thou wilt saye) to suffer iniury and reproche. It is not grieuous; no, it is not (I saye) O man. How longe wilt thou sticke assayed about thinges present and transitory: for neither woulde G D D haue instituted that, if it had bene to grieuous or burthenous.

But marke what I shall saye: hee that doth iniury goeth by his way, hauinge in vade money, but yet a wounded conscience. Hee that suffereth iniury, is depriued of his money, but hath trust to G D D warde, a possession verily more worth then innumerable treasures.

Therefore the Obiection is solved, by settinge agaynst a lytell corporall losse of him that suffereth wronge, a greater spirituall detriment of him that doth the wronge: And a litell after in the same place: What? sayest thou, I am depriued of all my goods, and biddest thou me holde my peace? I haue suffered reproch, and wouldest thou haue mee take it patiently? But howe can I? For sooth beary easely, if thou wouldest looke onely vp into heauen, if thou wouldest beholde the pleasaunte beuty thereof, and consider howe G D D hath promysed to take thee by thither after thou hast manfully suffered wronge and iniury.

Whis doe therefore, and lookinge towards heauen, suppose that thou arte made lyke vnto him that sitteth there vpon Cherubins. For hee was both vexed with reproch and iniury, and yet hee suffered patiently:

He endured in reuilmentes, & yet sought no reuengment: hee was stricken, and strake not agayne: But contrariwise, hee gaue them innumerable benefites that committed such thinges, and commaunded vs to be followers of him.

This solution is taken of the hope of reward promised, of the example of Christ him selfe and of God, and lyke wise of his commaundment.

It went in in no way so necessary, that those thinges

It is.

that

Confutations
where to bee
placed & put.

that neede confutation shoulde bee heaped vp together in to one plat, so the intent all thinges shoulde be dissolued at once; but it is lawfull to disperse them through diuers and sondry partes of the whole Sermon, that whersoener any thinge by occasion cometh to mynde, which we suppose may bee objected to our sentence and opinion, ther wee may confute the same without any further delay. Examples of which obseruation may euerywhere be seene in the Sermons of the Prophetes, Apostles, and holy fathers.

For certes it is not the fashion, that iust confutations; and such as were vsed in Courtelyke tales amonge the Rethoricians; shoulde bee instituted in euangelicall Sermons. For why, hee prouideth not well for the people; that will seme to pester them with the hearinge of ouer many answers and solutions of objections in one Sermon.

Nevertheless, if it happen at any tyme; (that apper of the Church so requiringe) that the whole Sermon bee applyed to the reprobuinge of a false opinion, or to the correction and abolishinge of superstitions, or of some guilt inueterate custome, then doubtlesse it is both seemely & also very requisite, that all thinges bee dissolued in order that are produced of obstinat men for the defence of their errors. For great laboꝝ and diligence is needefull in the extirpinge and rooting out of peruerse opinions, wherewith the myndes of men haue any longe tyme bene infected, seeinge they alwayes subtilly and craftely goe about to imagine and contriue a number of thinges to establish and confirme their nygdon opinions withall.

For after this sorte wee may be confuted in the booke of Salomon, which is entituled Ecclesiastes, the false and erroneous opinions of many touching the soueraigne felicity. And the Apostle Paule in his Epistle to the Romanes, Chap. 7. hath wisely infringed and dissolued no fewe thinges, which the aduersaries objected against the doctrine of iustification by faith without lawes.

Moreover

Wherefore the Preacher shall vse all the order and con-
 uing in confutation, which is as he to be prescribed to.
 Diuine, and he shall frankly vse negation, elenation,
 translation, excusation, digression, regeſſion, inuerſion,
 diſtinction, abſolution, conqueſſion, inueſtigation of the
 matter and forme of argumentes after the maner of Lo-
 gicke, and whatſoener eſe is of this kynde. For of all
 theſe thinges examples may be ſhelued in y Sermons of
 Chriſt, the Prophetes and Apoſtles.

Diuers for-
 mes of conſu-
 tation.

Notwithſtandinge he muſt take dilligent heede of this,
 that his Confutation be utterly voyde of all ſubtil ſophi-
 ſtry, that it be without offence of the deceptfull
 trinkes of Logicke, and lateſlyke craftineſſe, to be ſhort,
 that it be without any deſyre of cauillings: And that
 verily for this cauſe, leaſt any man ſhould ſuſpect him
 either to triſle, or eſe to be deſirous to circumuent and
 begyle his auditors: Whereof the one is the poyn of
 ſhamefull vanitie and the other of malicious ſubteltye.
 Full well goeth the eccleſiaſtical diſcourſe forward, that
 is ſeene to be decked and adorne with veritie and ſim-
 plicitie.

not ſhord
 to ſid ſid

Confutation
 muſt be voyde
 of ſophiſtry.

ſhord ſid
 ſid ſid
 ſid ſid

Some there be that in confutinge now and then be-
 come ſo hote and vehement, that as men enraged with
 ire, they haſt forth into contumelious reproches yea, and
 ſometimes into Thieſtes execrations, which whileſt they do
 they excede all measure and moderitie. Theſe men
 wee wiſhe to be admoniſhed, that they woulde endeavour
 themſelues to reſtrayne, with the bydell of charitie, the
 excursion of their vehement and haſty Diſtation. For it
 leſſe offendeth, albeit it be a ſharpe reprehension, if it
 may be underſtood to procede of charitie.

Cōtumelious
 chidings to
 be auoyded,

Theſe thinges, touching the maner of Confutinge
 applied to the Popular underſtanding, and congruent to
 euery kynde of Sermons, whither it be a whole booke, or
 a parte of the booke or ſome certaine place that is expoun-
 ded, or whither we entreat of affaires offered by occaſion
 of tyme may ſuffice. For the thinges that ought beſides

Conclusion.

ſid ſid
 ſid ſid

Lib. I.

Of framing of

to be accommodat as proper to the kinde redargutive or
corrective, those things we will with more diligence de-
clare, when we shall severally entreat of þ same kindes.

¶ Of Conclusion. Cap. XIII.

Conclusion,
double: of
the parte, and
of the vvhole
Oration,
which is cal-
led peroratio.
What is to be
repeated in
the Conclusi-
on.



In every sacred Sermon, eche parte or
common place both crave a bytise conclus-
ion: but besides that a certayne apte and
conuenient perozation must be added to
the whole oration.

Now in this, if many notable places out
of a whole booke, or a part of a booke, haue ben examined, a
short repetitiō is rightly made of some pꝛincipall points &
Chapters therof. If two or thre places haue bene exposi-
ted, then of euery one in order may be called into memoꝛy
some certayne pꝛoufes, such as seme to be most eminet &
pꝛobable: nowe and then, the Preacher strayeth onely in
those things that pertaine to the last place, the doctrine
and vtilitie whereof he alonely studioully commendeth.
But in case some one certayne place of Scripture, or a
Theame simple or compound, shall thoroꝛw out the whole
Sermon be declared at large, or that the Sermon be ta-
ken in hande touchinge businesse, which the state of the
Church requireth to be handled, then for the most parte
a perozation is accustomedly bestowed in mouing of af-
fectiōs, to þ intēt, mē may be stirred to desire or eschew, to
allow or disallowe, that whereof entreaty hath bene made.

Affections to
be moued al-
so in a peror-
ation.
Exhorte.
Reproue.

Sometime to Sermons of euery kinde are annexed ex-
hortations, or obliurgations vtterly deubed from those
places that are before expounded: Which then truely
rightely commeth to passe, when certayne affayres doe
happen, whereof it becometh the people to bee admonish-
ed.

So Chrysostom in a place in the ende of his Sermon, re-
buketh those that negleatunge diuine Sermons vsed to
gadd

gath to the Theatre to beholde there the games on horse-
backe called Ludi equestres . The same in his Homilie
19. vpon Genesis after the Scriptures declared wyth a
bryefe conclusion, hee passeth to an exhortation, wherein
he detesteth couetousnesse, and requireth all men that they
would endeoure themselues to helpe the poore, and to
giue almosse vnto them . In his Homilie 15. after hee
had besought his hearers that they would commende vnto
their memory, the thinges that had bene spoken touch-
inge the incomparable mercy of G D D, he admonisheth
them that they would labour to passe the residue of y
Lente fruitefully, and studie not onely to absteyne from
meates, but also much more from sinne and wycked at-
temptes.

But most commonly he concludeth simply in prayinge
and beseechinge his audientes, that they would haue dili-
gent consideration of the holmes doctrine pronounced
vnto them, that they would repeate it after they were
returned home, somtymes also declare it vnto others
(which we may see him to haue done, Homilies 14. and
20. vpon Genesis, and else where) and finally conuert it
wholy to the amendement of their lyues.

After neuer noyse and then the Preachers doe admonish
in the conclusion, of what matter they are determined to
entreate in their Sermon followinge.

Out of Chrysostome Homilie. 4. vpon Genesis, also 4.
vpon the first Epistle to the Corinthe, Item his 5. Tome
Homilie. 28. agaynst Swearinge, some gather that the
custome was in the church in tynes past, that the people
after the ende of the Sermon, shoulde clappe their han-
des and make acclamations, but so much as this cus-
tome seemeth to haue solowed from the Theatre or mar-
ket place, it is worthely obsolete and growen out of use.
Much better it is herely to ende all sacred Sermons
with prayer, or (that wee certainly knowe to haue done
in some place) wyth the confession of faith, that is

Simply to
pray and bee-
seech.

The heres to
be admonish-
ed of the mat-
ter of the next
Sermon.
Certayne
meanes of fi-
nishinge sa-
cred Sermons.

II
III

to saye with the repetition of the Symbol Apostolyke
or Nicene.

¶ Of Amplification. Cap. XV.

What thinges
the Preacher
shall get to
himselfe.



Whatsoever thinge is profitable either to
teache perspicuously; or also to moue &
perswade withall, all that shall the Prea-
cher purchase to himselfe as most requisite
and necessary furniture. Wherefore, let
him knowe, that argumentations triparti-
te, quinquupartite, Enthymemata: also Schemes and
Tropes: further, the craffe of amplifying and mouing
of affections, and finally whatsoever else of this order is
taught of the Rhetoricians, masters of well speakinge, doe
appertayne and belonge vnto him. Howbeit our purpose
is not to speake any thinge at all touchinge the formes of
argumentes, of Schemes or Tropes, soasmuch as we
doe gather these thinges onely for their sakes, vnto whō
we suppose all those thinges to bee already verie well
knowne.

Of amplifica-
tion, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

Item, what he
will speake.

But neuerthelesse we will note somewhat touchinge
amplification, for that we perceiue many of the holy fa-
thers to haue bene studiously occupied in handlinge of the
same: Yea, and somewhat otherwise to vsurpe amplifica-
tions, and to alledge also other manner of arguments, the
the Orators are accustomed.

For the Preacher doth not vse amplification, to the in-
tent to bringe to passe, that the matter might appere either
greater or lesser then it is of it selfe; or (as it is sayd)
that of a flye might bee made an Elephant; or agayne
of an Elephant a flye, in which point the Rhetorici-
ans doe most chiefly labour, conestinge withall to cor-
rupte the iudgement of the hearers, and to wither the
them from the right scope: but to the ende, it may bee ac-
knowledge of all men to bee such and so great.

as

as is meete and requisite that it shoulde bee in deede which verily is no other thing, the to reclayne men erring from the truth, to a prudent and sincere iudgement. And herebpon we maye also gather, when and at what time the practise of amplification ought most conueniently to be vsed.

Amplificatio,
when to be
vsed.

For if at any time thou happenest vpon those places, I of which it is likely that the hearers cannot iudge sufficiently aright, then by adding to amplifications we must labour to bringe them to this point, that they may be able to conceaue both what and howe great euery thinge is.

And oft times it cometh to passe, that certaine sinnes, (for asmuch as they are commonly and euery where without controlmente committed) be by the iudgement of the common people supposed not to be so haynous as they are in deede: of whiche sorte are, concupiscence, hatred of our neighbour, reuilements, periurie, brawlings, drunkennes, offences giuen, &c.

2

Of these therfore when the Preacher shall forsome to en- treat, he shall not without good cause, by vsinge of amplifications, goe about to declare the greatnesse of the same. In respect wherof Esay Cap. 1. doth very artificially amplifye certaine sinnes of the Iewes by comparisons and suche like places.

3

Christ in like maner Math. 5. amplifieth diuers and sondry offences, as namely reproche of our neighbour, concupiscence, periury, and proueth them to be much more grievous then a great number did suppose.

Agayne, some there be that esteeme certayne thinges more highly then they ought to be esteemed, as for example, we may see some men to attribute so much vnto ceremonies, rights, mens traditions, &c. that they are not affrayd to prefer them befoze the very commaundements of god. Therfore when it shall be for the behoufe of the hearers to en- treat of these thinges, the Preacher shall prudently extenuate al obseruations or traditions, yea and with necessary and probable arguments (so much as lieth in him) conclude,

¶.b.

that

that they are by no meanes to be compared with the preceptes of Gods law.

Christe, Mathew, 15. and Mark, 7. doth grieuouſly reprove the preposterous iudgements of men in this behalfe.

And Paule in his epistle to the Colossians dothe with wonderfull dexteritie shake vp and bringe into contempt the upholders and maynteyners of traditions.

Sometimes it so falleth out that certaine notable vertues are neglected, or be not esteemed as they are worthy: wherefore throughte amplifications they shall be aduanced to the dignitie whiche of right they ought to haue.

In respecte whereof the Apostle to the Rom. 4. doth amplifye the faith of Adrahan, by the causes and circumstances thereof, to the intent, that all men might perceiue, that the faith wherby Abraham so greatly pleased god & was accepted of him, and wherby also men ought to be iustified, was not colde and light: but vehement, notable, and very wonderfull.

Who contrary to hope (sayeth hee) beleueed in hope, that hee should be the father of many nations, according to that whiche was spoken: So shall thy seede bee.

And hee saynted not in the sayth, nor consydered hys owne bodye now dead, when hee was almost an hundred yeares olde, neither yet the barrenesse of Saraes wombe.

Hee staggered not at the promise of God through unbeliefe: but was stronge in sayth, giuinge glorye to GOD: and beinge full certified that what he had promised, he was able also to performe.

And therefore was it reckoned vnto hym for righteousness.

There is extant also a graue amplification of the same Apostle, touchenge the wrath of God to be feared of.

all those that will not acknowledge Christ to be the true
Messias :

Take heede my brethren (saith he) least at any tyme there bee in you an euill harte of vnbeleefe, to departe from the lyuing God : but exhort yee one an other day-lye, while it is called to day, least any of you be hardened, through the deceitfulnesse of sinne.

For wee are made pertakers of Christe, if wee keepe sure vnto the ende the beginninge of the substance, and so forth as it is in the texte. For the place is longe.

Whereouer, the Preacher may vse all the furniture of amplyfyinge, that the Schoole of Orators ministreth vnto hym.

Wherefore, as touchinge that whiche pertayneth vnto wordes, hee may mingle together *αἰσίων, ἔμφρων, συγνώμην, συγνώμην*, expolition, definition, description, distribution, heapinge vpp of matter, encrease-ment :

As touchinge the things themselves, he may transserre *ὑπόθεσιν* to *θεσιν*, that is to saye, passe from a question definite to a question infinite or common place, hee may examine (so farre forth as the nature of the argument will suffer) the causes, to witte, the matter, forme, effecte, ende :

Whereouer the circumstances, as the personne, time, place, maner, instrument, occasion, and so forth. Then, things happening or signes, whereof some be antecedents, some subsequentes, other some annexed to the busines it selfe; also comparisons, similitudes, contentions, contraries: and whatsoeuer things els are in this kinde set forth of the Rhetoritians.

Againe further, the Preacher may borrowe many poyntes of amplifying out of Theologye it selfe, whiche hath no small number of peculiar places, apt and corresponding to euery kinde of argumente as well as any

Whence the Preacher may take orders of amplyfyinge.

I. Out of the facultie of Orators.

II. Out of diuinitie it selfe

any other discipline better, than as we shall a little after declare.

Therefore hee that teacheth the people, doeth oftentimes frame his amplification, *Ab attributis Dei*, that is, of the properties of God, as that God searcheth the harte, that hee can not bee deceived: Of the Commandement of God: Of the Promises set forth: Of the Threatnings of punishments: Of the Callinge of Manne to the knowledge of the trueth: Of Electinge into the Church of God: Of Spirituall gistes receyued: Of a Generall sentence in Diuinitie: Of the Predictions of the Prophetes: Of that, that they hee thinges spirituall: Of the tyme of the Lawe: Of the Tyme of the Gospell: Of the Signe to the thinge signyfied: Of a thinge spirituall to a thinge Corporall: And agayne of a thinge corporall to a thinge spirituall, &c. Which to the intent we may in some sort make playne, and euident, it shall not be amisse to adde one or two examples touching the same.

Examples.
I

Esaie Capitolo, 15. prophesyinge befoze that it shoulde come to passe, that all the moste noble Cities of the Moabites shoulde bee destroyed, in an Mzation not ouer longe in daie, but yet verie proper and elegante, amplifieth the perilles and dangers whiche hee foresawe to hange ouer them.

All theyr heades (sayeth hee) were balde, and all their beardes shauen.

In hir Streets are they gyrded aboute with Sackcloth, in al the toppes of hir houses and Streets shal be nothing but mourning and weeping.

Hesbon and Eleale shall crye, that their voyce shall bee hearde vnto Iahaz: and therefore the armed souldiours also of Moab shall bleat out and crye for very sorrowe of their mindes.

And so forth as it followeth throught out the whole Chapter.

Chry.

Chrysostome, in his homilie, is intituled to the husbandrie, and against swearing; to the ende he might teach both iustious and vs to sweare falsely, and violate an oth, sayeth in the beginning, that not only those y^e peridre themselves shall be punished, but also their whole houses and families by the iust iudgement of God that utterly be subuerted and destroyed. Which he proueth generally by the example of the destruction of the Sodomites; in which, for the offences of some, not onely the men, but also the very watter, the houses and buyldinge, yea and the very earth it selfe, seemed to sustaine most bitter torments, the very reliques of cynders and ashes, with perpetuall barrenesse, remaining euen vntill this day.

Afterwarde he addeth further that he will make also a speciall demonstration, how that for the perjury, and y^e of one man, it may come to passe, not only some one house, but also a large and ample Citie, yea and some whole Province and Countrey, to be destroyed by the iust vengeance of God. By and by therefore he propoundeth the hystorie out of the fourth booke of the Kinges, Cap. 24. and 25. of King Zedechias, or Zidkijahu, who, after that he was made King of Iuda by Nabuchodonosor King of Babilon, kept not touché and couenaunt with him, but striking a league with the King of Aegypt, in the ninth yeare of his raigne he sought meanes to reuolte; for which cause the Kingdome of Iuda (notwithstanding the puissance therof) was bitterly rooted by and ouerthrowne.

And besides this, he inferreth vniuersall and sundry reasons to aggravate the crime of Zedechias, but amongst y^e rest, he taketh one trim and notable Spectacle out of the prophesie of Ezechiel, cap. 17. For when as by chaunce some had sayde, that the countrey of Iuda was not punished for the violating of an oth, but rather for other offences: Chrysostome rectifieth touching the same matter, the iudgement of Ezechiel, who playnly testifieth that the subuersion of the

the Jewes happened through the breakings of couenant with the king of Babilon. Upon which occasion he properly expoundeth and conningly interpreteth the parable of the Prophet of the two Eagles and of the vineyard, where of the one Eagle betokened the king of Babilon, the other, the king of Aegypt, and the vineyard, the kingdome of Iudaea. After this, he persecuteth the thinges that pertaine to this story. And whereas it is reported in this story, that the Citie was besieged almost by the space of thre yeres, out of that circumstance he exaggerateth the euill, admonishing thinges that by the continuance of time and also by the perilles adioyned therevnto, as on the one side hunger and famishment, on the other, fierce and outrageous slaughter, the greuousenes of the sinne might be esteemed. But he addeth further in the same place, another reason derived of the providence and ordinaunce of God, saying: Therefore would God haue the Citie oppressed with so long a siege, that the king relenting, might release his sinne, and also through the perswasion and impulsian of the Inhabitauntes, willingly yelde himselfe to the Babilonians: by which meanes verily it seemed that some kinde of redresse might haue bene procured to so great calamities. And therefore so long time together to perseuerate in his euill, and not to be touched with repentance, when God specially so many wayes invited him, was very beyonous and horrible to consider.

And even this also maketh to the augmentation of the same, that the king in the meane while, would not give eare, but those that tolde him the truth, and counselled him for the best. Concerning which matter Chrysostom addeth the prophesie and counsell of Ieremy, which is extant Ierem. 38. For he being inspired with the spirit of God, counselled and fortolde unto the king, requirynge his aduice, that if he would.

should willingly submitte himselfe to the King of Babilon, he should be receaved into fauor, and his kingdome by that meanes should remaine in safety: but in case he refused to do so, he should be left away a captiue & his Citie consumed with fyre. But Ieremy preached to a deaf eare. Therefore in this respect againe is Zedechias greatly to be pittied.

Then consequently as it was, per ~~his~~ ^{his} ~~vision~~ ^{vision} he de-
scribeth the spoiling and profanation of the Temple, the
burning of the City, the walls plucked downe, the Lottes
carried away, the Princes slayne with the Flue, &c. The
people ledde away captiue, eſſones repenting and inter-
king withall that perjury and breakinge of promise were
the causes of all these calamities.

With these thinges not contented, he proceedeth further and sheweth the paynes which the king himselfe suffered, bechallenging the same to be double or two fold, the one depriuation of his sight, the other captiuitie.

And forthwith he amplygelyd them both: the fyrste
verily, for as much as before he was made blynde, he was
contrayned to see his children slayne in hys presence: the
later, for that from thence forth he should become a Spec-
tacle and an example to the whole world, but chiefly unto
those nations, throught whose dominions he should after-
wards be led away captiue.

Where againe, he cunningly ac. 22 both two prophesies
the one seeming contrary to the other, and proueth them in
the ende to be both true, by the success that ensued vpon
the same.

The one of them was, that Zedechias should not flee
Babylon: the other that he should be ledde away into
Babylon:

Whereof that one (saye) was accomplished when in
Iuda it selfe hee had his eyes plucked out: this other
like these founde it when after hee was carped
away

Salway into Babilon with a greate number of other cap-
tives more. I addeth yet (finally) an other amplyfication to the
hearers taken out of the comparison of the time of the
lawe to the time of the Gospell. If those that lived
under the law were so grievously punished for perurie,
what greate plagues doe remaine for those that now in
these dayes when the light of the Gospell most clearly shi-
neth, are not ashamed to forswear themselves. But I
cease to make any further annotations upon that place
furnished with all kinde of conuince and conuinc-
tione.

By these things if man sufficiently bee perceiued,
that amplyfications are oftentimes gathered out of those
places whiche Diuinitie challengeth as proper to it
selfe.

II. The same Chrysostom in his homilie 46 upon Genesis
with wonderfull prudence and perspicuity amplyfeth (like
as did Origen also before him) the faith of Abraham and
his obedience pertained of faith being ready to offer by his
only sonne Isaac the discourse whereof whosoever will at-
tentively reade he shall hardly (I am sure) refrayne him-
selfe from teares.

III. Agayne in his homilie touching the temerarious of the
of Saule, wherein he swore that whosoever had taste any
bread before the evening should dye the death, it is an ea-
sy matter to obserue many moe amplyfications. deriued out
of diuers and sundry places of Diuinitie.

I cannot thinke, but that I must needs adde this also by
the way and (as ye would say) minding of some other mat-
ter. Some there be that propounde vnto the youth in
Scholes arguments in which they may exercise their stile
and make a tryall of the towardnes of their wit but those
far the exercise of the most parte are taken out of fables or other things
of their stile. I haue and remember that I haue not founde any
other waye but that is and how muche better should the
Scholes

What maner
of argument
ought to be
ministred vn-
to children
for the exercise
of their stile.

Schoolmasters doe, if they woulde oftentimes prescribe vnto their Scollers committed to their charge, & to those especially that are enformed, to the study of diuine letters, argumentes taken out of the holy Scriptures, and woulde commaunde them to explicate and in explicating to adorne the same, one while by amplifications, an other while, by other formes of exercises, accordinge to the imitation of Chrysostom or some other excellent diuines.

Of mouinge of affections. Cap.XVI.



The Preacher shall not employe his least care in mouinge of affections, forsomuch as all the learned sort doe confesse, that he standeth of no one thing moze in neede, then he doth of this one onely faculty.

They that teache no otherwyse in the temple, then professors are accustomed in the Scholes, it cannot be that they shoulde be the authoꝝ of any greate spirituall frutes, and very fewe or none are seene to be induced with such Sermons to repentance and amendment of lyfe. Wherefore, whosoever he be that hath once taken vppon him the office of teaching in the church, must with great industry apply himself vnto this, y he may at the lengthe feele himselfe able to performe somewhat woꝛthy of commendation in this behalfe.

As in the meane tyme will add to some thinges that serue vnto this ende: and firste verily wee will declare when and what tyme it is conuenient to moue affections: then next, where or in what parte of the Sermon: lastly in what places or with what practise it may be done.

It is well knowne out of the bookes of the Rhetoricians, that the common affections are accounted to be fouer: Gladnesse, Hope, Feare, Griefe. And vnder gladnesse are ordinarily placed, delitation, vaunting or boasting: vnder hope, desire, indigence, or neede: vnder feare, shouthfolnesse, humilitie, terrour, timorousnes, trembling, perturbation.

Thar the manner of mouing of affections ought to bee knowen of the Preacher.

The order & diuision of the thinges to be spoken touching mouing of affections.

I. When affections are to be moued.

Diuision of affections.

vnder.

Lib. I.

Of framing of

Under griefe are, enuy, ire, euill will, hatred, emulatio, pitie, sorowe, lamentation, carefulnesse, paynesfullnesse, desperation, &c.

affecti-
ye to be
d of the
her.

Now the Preachers doe not accustomably vse to excite the myndes of their hearers, to euery of the kyndes of affections nowe reherced, but vnto those mooste chiefly which euery man at the first sight may knowe distinctly to be most conuenient and, as it were, destinate to diuine assayes, that is to say, to thinges perteyninge to the eternall saluation of mankind. They induce therfore their hearers moost specially to the care of obteyning saluation, to sorowe or indignation for offences committed, to the lothsomnesse and hatred of sinnes, to the loue of vertue, to the feare of gods iudgement and of punishment, to the hope of mercy to be obteyned with God, to compassion and loue towardes our neighbour, and vnto those affections besides, that are vnto these mooste semblable, but scarcely to any other. Wherefore the mener of moninge of affections assigned vnto Preachers in the Church, is not altogether lyke vnto that, that the Oratoys vse in their Forum or Consistory.

Howe to
knowe when
affections are
to be moued.

To the intent therefore thou mayest knowe when and at what tyme it is meete and conuenient that affections be moued of the Preacher, before all thinges the partes of the whole Sermon, and the principall places, which are specially to be touched therein, ought effectually to be comprised in the mynde and reduced to a perfect order.

For the tractation of what place soeuer thou shalt iudge to be most profitable and necessary either to the state of the Church, or to the tyme and causes incident, in the illustration thereof chiefly, beyonde the rest, thou shalt employ thy diligent labour, and also endeouour thy selfe to moue the affections of the hearers.

The effecte of our meaninge, is this: Thou expoundest some entier booke of Scripture, or some parte of a booke; in the wordes that come nexte to hande, are founde (peraduenture) touched diuers and sondry profitable places, whereof

wherof some doe conteyne manifold doctrine, oſherſome redargutions, other inſtitutions, other corꝛections, oꝝ conſolations . And in theſe one there is moſt apte to ſtyꝛe vpp the myndes of menne vnto vertue , very requiſite in the lyfe of man , and chiefly in reſpecte of preſent conſiderations : theſe, thou ſhalte vnderſtande that this ſame place is in ſuche ſoꝛte to be declared of thee , that thou mayſte endeouore thy ſelfe to moue the affections, either moꝛe vehement oꝝ moderate, accoꝛding as thou ſhalte ſee it expedient.

At what tyme theſe, thou ſhalte perceyue men to be giuen to drunkenneſſe and exceſſe, if there happen any wher in the Sermon a place of ſobꝛietie and temperance, oꝝ agaynſt ſuperſtuitie , in this verily thou ſhalte longeſt tary , and through exhortation oꝝ reprehension, ſo ſtyꝛe vꝑ the affections of the hearers, that they may both couet ſobꝛietie and abandon exceſſe.

Moꝛeouer, wher many of the common ſoꝛt are oppꝛeſſed with pouerty and that there is euery where greate ſcarcitye of vittayle, and yet in the meane tyme charitie very colde, and vnnearth any where to be founde : if then a conuenient place offer it ſelfe touching liberalitie, thou ſhalte wyth all thy power goe aboute to expayne it at large, and wyth as greate induſtry as thou canſt, indꝛee the myndes of the hearers to bountifulneſſe, and compaſſion towardeſ the poꝛe . Furthermoꝛe, there happeneth peraduenture a place wherby it is ſignified that God woulde haue littell chyldꝛen to come vnto him : Here very ſittly ſhall be entreated of the loue of parentes towardeſ their chyldꝛne, yea, and with ſome vehemence alſo , and pꝛouocation of myndes , ſhall the parentes be byged to ſende their chyldꝛne to ſcole in tyme couenient, and pꝛouide that they maye rightely bee enſtructed in the pꝛinciples of godlyneſſe .

To be ſhoꝛt , if at any tyme an hiſtoꝛy oꝝ pꝛecepte, oꝝ ſentence be purpoſed vꝑo, which produceth a place of conſolacy

and fortitude in the confession of sayth. This place certes shall woorthily so much the more amply bee declared, by howe much, very fewe are to be founde in these dayes, that by reason of publike daungers, but especially for the perturbatio of the Church, dare constantly abide by the truth.

II Where,
or in vvhath
parte of the
Sermon af-
fections are
to be moued.

And verily in this selfe same argument, shall all the cunning in moving of affections be seasonably set abroch, and men prouoked with great sharpnesse of wordes and sentences, to constancy and fortitude in the confession of the truth. Somtymes also beside the tractation of common places, or explication of the scripture, there is mingled, either in the beginninge of the Sermon, or in the ende, or else (by digression) in the middest, some exhortation or obiurgation, in which the oration assurgeth euen to the springe by and concitation of affections. Examples thou mayst finde not rare in Chrysostom and other ecclesiasticall writers.

By these things it is evidently to be perceyued, in what parte of the Sermon affections ought to be moued. Not in confirmation onely, but also in the Exordium, and conclusion; Not onely where the confirmation draweth to an ende, but also wheresoeuer else the consideration of these things that are touched will seeme to require, shall it bee convenient to stirre by the motions of the minde. To the Preacher oughte a greater liberty to bee giuen by all meanes then to the Orator, lyke as also the Preacher may doe many other things with comlynesse, that are not in the meane time to bee attempted of the Rhetorician. For the Preacher chargeth, commandeth, sharply rebuketh, threateneth, pronounceth, as one in place of authoritie, and as a Judge, the sentence of excommunication: But the Rhetorician supposeth none of these things to be lawfull vnto him, but rather he is compelled now and then sowly to flatter and fawne vpon the Judges, somtymes also to prostrat himselfe as an humble supplicant, before the tribunall seate,

and

and what not. Chrysostom in his Homilie. 26. entu-
red, That wee ought to be herkefully occupied in the
leaste thinges, and that wee ought not to sleepe, forth-
with in the very entry of his Sermon, repeateth many
things gravely and with a certayne Episcopall dignitie,
whereby he induceth the hearers to feare the judgement
of God, and also the severitie of ecclesiasticall discipline.
Wherewith, in whatsoever exhortations, reprehensions or
obviations it be, that place ought chiefly and frequent-
ly to be given to the moving of affections of myndes, it
is much better knowen, then that it is needfull here to
be admonished, the payely custome of teachers in the
Church not obscurely panninge and confirming the
same.

Moreover, with what furniture of arguments or with
what kinde of arte the Teacher may conveniently move
and stirre up the myndes of the hearers, wee will este-
sones declare. Before all thinges it is very necessary
that he which speaketh, doe conceive such like affections
in his mynde, and rayse them upp in himselfe, yea, and
(after a sorte) he use them forth to be sowne unto others,
as he coueteth to be translated into the myndes of his
auditors; For he that both in wordes, force, counte-
nance, and apte gesture, declarath himselfe to lament
and his sorre either for the perill of some, or for the com-
mon misery of all men, he alone seemeth to shew to
prouoke the residue to pitie and compassion: Hee that
burneth wholly in himselfe, and is altogether inflamed
to attempt some notable thinge, hee by his oration and
(as it were) by his owne example, may incense others to
enterpryse the like: He that doth himselfe abandon vices
himselfe, and propoeth the same accordingly by the testi-
mony of his mynde, hee undoubtedly at the length shall
trayne others to the hatred and detestation of the same.
A man may stirre up affections in himselfe by three wayes.

First, by the diligent consideration of the thinges that
before his eyes are, namely when a man hath exactly obserued

III With
what skill &
cunning the
affection. are
to be moued.
I. Meane.

How we may
stir vp affecti-
ons in our
selues.

letth and ensercheth in his mynde, all and every point annexed to the matter it selfe. Which thinge neuerthelisse cannot be done but of him, that knoweth perfectly the nature and kynde of the businesse in hande.

Secondely, by a vehement imagination or fantasy, when a man with most attētiue cogitatis apprehendeth, and depaynteth to himselfe the formes and similitudes of the thinges whereof he entreateth, which afterwarde he so fixeth & setteth in his minde, as if his owne priuate cause were in handling, and as though hee shoulde perpetually muse vpon that thinge alone.

Thirdly, these thinges are furthered, yea, and increased also, if a man shall attentiuely reade and peruse some one place (especially) in the sacred Scriptures, wherein the affections are lodged to be most cunningely and artificially moued: in which it shall be convenient so longe time to staye, as the mynde may fully conceiue those thinges that agree with the purpose. After which sorte certaine Emperours be reported (& amonge these also Alexander of Macedony) as ofte as they intended to ioyne battaile with their enemies, to haue enflamed themselves by the readinge of certayne verses, wherein some horrible conflict committed, was of some Poete described & set forth. Fourthly, in case thou desirest earnestely to be moued and affected thy self, it is requisite that thou labour to obtaine that of God, (who turneth and enforceth the hartes of men at his pleasure) and saye wyth the Psalmist: Incline my hart O God vnto thy testimonies.

Psal. 119.

11. Meane.

And here vpon is now opened vnto vs also the seconde meane wherby a man may moue mindes of his hearers. For it behoueth him in the beginninge of his sermon to pray vnto God with seruent prayer, & it woulde please him by his holy spirit so to frame and direct the hartes of all men, that they may both easily perceiue those thinges that are spoken of the truth, and also by all meanes embrace and accompysh the same.

Full well sayde Augustine, that all the preachings of the

The vertue profiteth a man nothings at all, vntlesse God by his interioꝝ grace, gouerne and worke in the harte.

De ciuita. del.
Lib. 15. Cap. 3.
111.

Whirdely, it cannot be dissembled, but that the moderate pronounciation of a lyuely voyce together with a decent and comely gesture of the speaker, doth adde greates force and importaunce to the mouinge of affections. Which thinge to bee true the very Gentiles also themselves doe testifie.

Demosthenes, beinge oftentimes demaunded what the chiefe and principall poynt was in the wholle kynde of well speakinge, woulde alwayes make aunswere that it was gesture and pronounciation.

Agayne Aeschines his aduersary affirmed, that the oration of Demosthenes which he had with great grace rehearsed, woulde deserue incomparable admiration wyth the hearers, in case it myght fortune them to heare Demosthenes himselfe but pronouncing his owne wordes. So far forth is one and the self same Oration (by diuers men, pronouncad) perceyued to be one while of more, an other while of lesse power and strength.

Fourthly, most effectually of all doe they moue y^e mindes of men, to whom is giuen of God that vertue or power of spirit in Teaching, which wee sayd, in the second Chapter of this present Booke, to be most requisite and necessary to euery Preacher. For all men must confesse that the power of mouinge affections, both not in such wise consist in exquisite termes, exacte of speach and apte pronounciation, but that a much greater dignitie, brightnesse, yea, and maiesty doeth rest in this manner of speakinge, wherein we see some men to excel and shyne before others. For we know by experience that some commonly speake altogether without arte, and very simply and plainely, and yet in the meane tyme doe drawe their hearers whithersoener they lyst.

And here vpon it commeth to passe, that in Chappolles speakinge so simply and plainely, (I had almost sayde also rudely and disorderly) is so oftentimes commended

End.

thre.

their wonderful power in speaking and teaching, whereby all the most learned and smooth tongued enemies of the Gospell haue maruailously from tyme to tyme bene banquished and compelled to giue place. Neither doth this excellent gifte happen to any other, then vnto those that are seriously occupied in Gods busines, which thing is the cause why the Apostle so audiously setteth the same (ad oppositum) agaynst the faculty of well speakinge which the Rhetoricians doe challenge to themselves as their owne proper right.

My preachinge (sayth hee) was not in the flatteringe
 1. Corinth. 2. phrases of mannes wysdome, but in the demonstration of
 the spirite and of power. Agayne: wee haue not recey-
 ued the spirite of the worlde, but the spirite which is of
 God, to the intent wee may knowe those thinges that bee
 giuen vs of Christ, which also wee speake, not in wordes
 taught by mannes wysdome, but such as wee are learned
 by the holy Ghoste. **V.** **Firstly,** the matter themselves (ma-
 ny tymes) wherof entreatie is made, be of great weight
 and force to the stirring vp of the motions of myndes. For
 ther happen some thinges of such a nature, that the nar-
 ration thereof (though it be rude and homely) doe mooste
 swiftly and deeply sincke into the hartes of hearers,
 and that doe very greatly moue and delight the same.

We may take, for examples sake, the narration of Io-
 seph, acknowledging his brethren, when hee helde the
 chiefe gouernement of the common wealth of Aegypte:
 which, who (I praye you) except, he be of shynt can reede
 without weeping: Grigory Nazianzene in his first orati-
 on touching the reconciliation of the Donikes, affirmeth
 that he neuer read the Threnes of the Prophete Ieremie,
 2. Samuell. 18. without shedding of teares. Very shortly but yet very
 vehement and lamentable is the complaint of Dauid be-
 wailing the death of his son Absolon. To these may be adioy-
 ned certain sermons pronounced by Christ a litle before his
 death. Lastly, to the same effect are ordeined certaine places
 artificiall, wherof we may perceiue not a few to be taken
 out

out of the rules of the Rhetoricians, but many moe also out of Diuinitie it selfe, and out of the sacred scriptures. What these places be and to the mouing of what affectiōs euery one doe serue, it shall not be a losse labour b;iefely to declare.

Therefore, if the Preacher at any time be desirous to bring to passe in his Sermon, that men vtterly desperate and past hope (in a maner) of recovery should become carefull of attēyning vnto eternall saluation, he may borrowe certayne reasons and arguments out of these places that folow.

Places apt to prouoke grief and indignation for offences committed.

1 Of the honestie of the cause. For it were a very sylthy and vnhonest thinge to persist in that kinde of life, of which all good men would be ashamed.

2 Of the lothsomnesse and greatnesse of sinnes. Either of which is to be learned out of the law of God.

3 Of the knowledge of mans fragilitie.

What is this lyfe but a vapour sodainly vanishing away? why therefore doe we not speedely frame our selues to the amendement of lyfe?

4 Of the miseries as wel externall as internall whiche being subiect to the crimes of this lyfe, are adioyned therevnto. A great miserie it is to liue in contempt, & perpetuall variation of minde.

5 Of the harmes that accompany for the most part the fylthynesse of this lyfe: as losse of god name and estimation, losse and consumption of goods, to be cast downe from the degre and estate of honoz, &c.

Add also herevnto the euils that shall folloiw after this lyfe.

6 Of innumerable benefits which shall happen through the purposing of a better lyfe. Where it behoueth vs to remember the promises of God.

7 Of the necessitie of the matter. Except we repent, we are vtterly vndone, and shall doe nothings els then heape moe sinnes vpon moe. And may so many things of God hym selfe sette forth in the scriptures

Nothing more vs at all:

8 Of the easynesse of the matter. God planteth in the mindes of all men a certayne studye and desyre of health. The same at all times inuitheth, allureth, draweth vs, and layeth open vnto vs a most easy entraunce vnto saluation. What neede many wordes? As well these places, as also many other besides, may be obserued in the Sermons of Christ, the prophets and Apostles, touchinge repentance & amendement of lyfe. Peter in his fyrst Sermon that hee made Act. 2. vsing some certayne places of this kynde, doth by and by so moue the hearers, that they forthwith were pricked in their hearts, & very desyrously required to know what they might doe to obtayne saluation.

Moreover y Preacher shal vse partly these same, partly also some other places, if at any time hee endeouoreth to moue his hearers vnto sorrow or indignatiō for their offences committed, or vnto hatred & detestation, not of wretched and miserable men (as the Orators are accustomed to doe) but of sinnes and of the deuill continually without ceasing prouoking vs to euill.

For truly Diuinitie teacheth vs y even our enemies also are to be holpen with all maner duties of Godlynesse, and Christ willeth vs to praye vnto God the father for the health and saluation of our aduersaries.

II. Places apt to procure hatred of any vice.

Furthermore wee haue obserued amonge the Diuine writers, to the stirryng vp of hatred and detestation of any one or moe vices, these places followynge as fyt to be vsed:

1. Of the authoptye and diligence of those men that be fore vs laboured by all meanes to extirpate and rote out those vices out of the company of the faythfull.

2. Of the greatnesse of the same vices, as namelye that they are not common, that they be straunge, seldom heard off, &c.

3. Of the qualitie of the persons y be infected with those vices.

4. Of the qualitie of the persons y be infected with those vices.

4 Of the very shape, maner, & other circumstances of þ
same vices, which declare their filthynesse & indignitie.

5 Of that, y^euen by the secret instinct of nature alone
al men ought to abhoze and abstaine from them.

6 Likewise sinnes are compared with sinnes, and those
that be touched, are shewed to be far more grievous then
all the residue.

7 Of the greatnesse of the euils, that be already sponge
out of the sinnes present, and y^e may after ward redounde
to posteritie. And these places verely may be taken as
specified of the Orators: but out of Diuinitie are deuy-
ued groundes of greater weight and importaunce, as:

Places out of
Diuinitie ser-
uing to the
same effect.

8 Of that, that wee ought not to be so fylthy and vile,
as that wee shoulde submit our mindes and bodyes to
our enemy the Diuell to serue his wicked and diabolicall
suggestions.

9 Of that, y^e we incurre the crime of disloyaltie, yea and
of high treason also, if we reuolte from the tents of our
sauiour Christ vnto Beliall.

10 Of that, y^e it is a great ingratitude, and y^e more is
an extreame cruelty to crucifye Christ a fresh through our
sinnes, and to dispise his blood wherewith he hath once was-
shed and sanctified vs.

11 Of that, y^e by despylge our selues wth sin, we grieve
the holy ghost, and doe slander the holy angells our kee-
pers, yea and the vniuersall church of God.

12 Of y^e, that by the grace of God assisting vs, we may be
able to resist the temptoz and traitoz sathan, same our flesh,
abandon entill thoughts, &c.

13 Of that, y^e if we harken vnto the Deuill, all the fault
shall be imputed to vs, and vnto our iniquitie, neyther shal
it bee lawfull to pretende any excuse at all, but euen wee
our selues shall bee punished for those enormities, whiche
by the prouocation of the deuill we commit.

14 Of the paines y^e are threatned vnto sinners, and the
same not onely tempozall, but also eternall, to y^e auoyding
and eschewing wherof, there is no way for vs to be founde
except

To the stir-
ring vp of
loue.

Lib I.

Of framing of

except the repenting into the ayde of **Christe.**

Sometimes occasion is offered vnto the preacher, to stie by his audients vnto loue, that is to saye, vnto charitie or beneuolence. Which truly then chiefly commeth to passe, when as entrey is made of some notable vertue, or when the excellent dede of some Patriarke, Prophet, Apostle, or of any other man of worthy memozye, is celebrated and solemnised.

For here it is conuenient to prouoke the mindes of men, and (so farforth as may be) to enflame them to loue and imbrace so excellent and rare a vertue, & to the feruent study of imitating so notable a dede.

To the furtheraunce therefore of this matter much auaylable will be the reasons taken out of the places of thinges to be desyred and thinges to be eschewed, to witten

1. Of the honestye.
2. Of the goodnesse.
3. Of the religiousnesse.
4. Of the gloriouse.
5. Of the easynesse.
6. Of the necessitie.

Of the thinge.

All which thinges may briefly be confirmed and illustrated by reasons, sentences, examples, similitudes, deriued out of the treasure of the sacred scriptures. Item:

7. Of the causes of thinges.
8. Of the circumstances.
9. Of the signes, or accidents, as well
10. Antecedent, and
11. Adioyned to the matter it selfe, as also
12. Consequent, &c.

Which kinde of places beinge and those deuoted out of **Scripture**, we see the holy **Prophets** to vse, as oft as they exhort vnto rightiounesse, vnto modestie, vnto humilitie, vnto the confession of the knowne truely, vnto the diligent obseruation of the true worshippinge of God. yea, whether dothe any thinge which is more appertinent to this kinde of buttynesse, less notable appeare in those Sermons of

Chry-

Chrysostom, in which he endeouoreth to traine men vnto pacience, sobrietye, hospitalitie, liberalitie towardes the poore, and other such lyke vertues.

Now to cause the feare of gods iudgement to be impzinted in the mindes of the hearers, will be a helpe and further-
aunce pzoofes drawen forth.

1 Of the the greatnesse of our sinnes, which it behoueth to be amplyfyed out of the law, by and thzough all the circumstances thereof.

2 Of our owne vnworthynes, and pzoper offence.

3 Of our owne imbecilitie and weakenesse.

We that are voyde and destitute of all kinde of vertues, what shall we object against the iudgement of God?

4 Of that, that it is necessary the thzeatnuges of God should be accomplished without any exception.

5 Of the grienousnes of the paynes that are enidentley mentioned and set forth in the thzeatnings of God.

6 Of that, that God executeth those things indifferent, whereby both his iustice becommeth famous, and his mercy also apparaunt.

7 Of the examples of those men, who we know to haue bene sharply punished of God for their sinnes.

8 Of that, that God, if he punisheth not by and by, and if not in this lyfe: yet after a shorte time, or at least after this lyfe, he repayeth due penalties accozyng to the desertes.

9 Of that, that no euasion of mans wisdom or industrie will serue to escape and winde out of Gods iudgement.

It is no difficult matter to accozyde also some other places, vnto these arguments, touched before in the pzemisses.

The controlling Sermons of the Pzophets and Apostles, or of Chrysostome and other holy fathers doe thzoughlye a-
bounde in this kinde.

Obiurgatory
Sermons.

Further to the pzocurement of hope and desyre of mercy doe conduce a number of places accustomed to be bled in consolations, but especially these:

Places to pro-
cure hope of
mercy.

I

1 Of the confession of sinnes before God.

Of

- 3 Of our humilitie or mortification.
- 4 Of the continuall inuocation of Gods ayde. God despiseth not the prayers of them that humble themselves, and dispaire of their owne strength.
- 5 Of the power of the spirit assistinge vs in our prayers.
- 6 Of the promises of God.
- 7 Of the naturall goodnesse of God that is the promiser, whereby he will both be prayed vnto, and also graciously graunt our petitions.
- 8 Of that, that God delighteth to stande by his woorde and promise, and will deceiue no man.
- 9 Of the intercession of Christ our mediatur.
- 10 Of the effect of the death, and all the merits of Christ.
- 11 Of that, that our father knoweth our necessities, yea euen before we aske.
- 12 Of our election, vocation, iustification.
- 13 Of that, that God neuer utterly forsaketh those that be his, but with fatherly compassion helpeth them before they fall into any extreame daunger.

To the furtheraunce also hereof, let the Sermons consolatory or comfortatiue be read disposed to the fortifyinge and erecting of mindes in the conflicts of temptations, and (no doubt) a much more plentifull matter will offer it selfe in them, then can of vs in few wordes be comprised.

Places to
moue men
to compassion.

Lastly if thou intendest to prouoke the mindes of men vnto pittie and compassion, which then truely is expedient to be done, when the people is to be admonished and required, to be helpfull to the poore and needye, to succour them that are afflicted with sicknesse, thypwacke, casualltie of fyre, rage of waters, warre, or such lyke calamitie, to labour with all diligence to reduce those that erre, or those that are almost fallen into desperation, into the right way againe, or to pray vnto God for their health and safety, thou shalt conueniently gather some reasons of these places followinge.

- 1 Of the age: as, if it be a childe, or an olde man that is afflicted.

2 Of the seze.

3 Of the condition oꝝ impotencye of the partye : as, if it be a foꝛe man, if it be a widow, oꝝ phan, &c.

4 Of the innocency of lyfe. Of hym that hath hurt no man, noꝝ shamefully and pꝛodigally cōsumed his substance, we soher take pitie and compassion.

5 Of the foꝛmer estate: happy, pꝛosperous, &c.

6 Of the kinde of the calamitie,

7 Of the greatnesse therof.

8 Of the comparison of the pꝛesent euill with other discommodities.

9 Of the place, time, instrument, maner, and other circumstances.

10 Of the power and crueltie of those that inferred the iniury.

11 Of the pꝛouidence of God disposing all thinges wisely and to the best, which also would haue pꝛesent examples of calamities to be extant foꝛ our sakes, to the ende a tryall might be had how we ought to behaue our selues in the afflictions of other men, and that wee mighte haue occasion to exercise the duties of Charytie towards the oppressed

12 Of the dignitie of hym that is distressed, as namely that he is our brother, partaker of the same spirituall regeneration with vs, and redeemed with the self same blood of Christ.

13 Also of that, that our brother which is oppressed doth not suffer onely foꝛ his owne offences, but rather foꝛ the example of others : as Christ interpreteth the casualtye of those men that were slayne by the fall of the Tower in Siloe.

14 Of the feare of the lyke euills hanginge ouer our heades. Foꝛ the punishments which we see inflicted vnto others, we ought to knowe that the same also are prepared foꝛ vs at all times by the good will and iuste iudgmente of God.

Lib. I.

Of framing of

15 Lyke wise of the precepts of God, whereby we are commaunded to be mercifull vnto other.

16 Of the promises that are set forth vnto those that exercise the deedes of mercy.

17 Of the threathinges both of temporall and eternall paynes, which doe hang ouer as well the body as the soule of those that are not touched with compassion towarde others.

18 Of the auoydinge and contemninge of the sleightes of our spirituell enemies the fleshe, the worlde, the deuill, that call vs away from well doynge, and continually seek to drawe vs into daunger, misery, and thraldom. But be it sufficient to haue rehearsed these places in order, which doe minister occasion whereby also other fitte and conuenient places may be recogitate.

Howe the benefites of christ are to be published and declared.

I
I I

Places of mouing of affections vwhere, and in vwhat order they are most fitly to be taken.

Moreouer sometime are published the most ample benefites purchased by Christ: very well therefore shall the Preacher with all force of wordes, and couragiousnes of minde extimulate his hearers, to weigh exactly & greatness of Christes benefites, to the intente, that by their amendment of life, and by their good and godly conuersation hereafter they may endeouore to shewe themselues thankful for the same. In this behalfe therefore hee shall not without good cause bestowe greate labour and diligence.

But as we saide before, lyke as these thinges are properly pertaininge to Diuinitie, euen so the places applied to the mouing of affections, can not more conueniently be collected out of any other faculty (those onely excepted which wee see to bee contained amonge the rules of the Rhetoricians) then out of Diuinitie it selfe. Howbeit to stande longer vpon these pointes, and to occupy the time in repeating and discoursing of these and such like places, would be but a superfluous labour.

We seeme to haue perfourmed that which to our duty appertayneth, in as much as we haue (after a sorte) shewed a way, wherein they that beginne at any time to trace, shall easily

easely enure themselves to draue out of the fountaynes of Diuinitie places apte for euery kynde of argumente. For Diuinitie is very rich, and ministreth most plentifully and liberally to euery one that seeketh, all kynde of furniture requisite to the faculty of well speakinge.

But as touchinge figures which serue to the mouing of affectiōs, it is not needfull y^e we should ad any thing further then y^e Orators haue done. For such as they haue taught to be profitable for this purpose, all those shall y^e Preacher at his liberty appropriate to his owne oration.

Wherefore repetition, heapinge of matter, increasement, contention, exclamation, interrogation, subiection, apostrophe, communication, dubitation, permission, silence, hyperbole, effiction, imagination, hypotyposis, and other figures of the same kynde doe take place beeinge wyth iudgement applyed.

A heape of figures.

Albet oftetyms also the Preacher settinge aside all arte and cunnynge and utterly excluding all furniture and preparation doth vehemently moue and encluye: When namely the oracles of God, the testimonies of the Prophetes, the preceptes, promyses, comminations of God himselfe, the interpretations of the holy Prophetes, by reason of their certeynty, dignitie, and grauitie, are perceived to be of so great weight and importance, especially if a certayne comely and graue manner of elocution be adioyned therevnto, that they may effectuously draue yea, and compell also euen those men that are stiffe and rude, vnto mercy, indignation, hatred, feare, hope, loue, study and desire of imitation.

For it behoueth that to be true which the Lorde hymselfe sayth by the Prophet Jeremy: namely that his word is as it were a fyre, and lyke vnto a hammer that breaketh in sunder the harde stone. Jeremie 23.

Also that which the autho^r of the Epistle to the Hebrewes affirmeth: The worde of GOD is very quicke and mighty in operation, and sharper then any two edged swerde, and entreth through, euen to the deuiding

Heb. 4.

Lib. I.

Of framing of

a sonder of the soule and the spirite, and of the ioyntes and the marye, and is a discerner of the thoughtes, and of the intentes of the harte .

In which behalfe truely, that the Preacher is in better case then the Orator, all men must needes confesse.

Not good to
tary longe in
vehement af-
fections.

*Nullum violē-
tum perpetuū.*

*Phisicum dog-
ma.*

Myld affectiōs
euery vther
go be meinte.

Apoc. 1.

Examples.

Furthermoze, where the Orators be of opinion that it is not good to sticke longe, especially in the affections that are ouer vehemente, in that pointe we also assente vnto them: seeinge the thinges that are ouer vehement can in no wise be of any longe continuance. But as for the gentiller sorte of affections, to disperse them through euery parte of the Sermon, it is very seemely and profytable for the Oration. yf alwayes creepeth lowe by the ground and neuer at any time mounteth by a losse or waxeth hote, it is very lyke that such a one will bringe tediousnes & be disliked of the hearers.

Such as be luke warme in the actions of pietie, the Lorde hateth, & promiset. yf he will spewe the out of his mouth: what shall we then iudge of their Sermons, that make others luke warme also?

Wherefoze I might woorthilie add herevnto examples wherein affections are moued, out of the Prophetes and Apostles, and likewise out of the holy fathers, I myght also explane some thinges perticulerly by themselves, makinge a perfect demonstration of the whole arte: but I feare lest my discourse should exceed hir prescribed compass. Notwithsome points I wil shew briefly by y way. To the care of obtayninge saluation Esay soliciteth Cap. 23. Ezechiell Cap. 6. 16 18. Also Peter in the 2. & 3. of the Actes: where hee syt of all proueth that they ought to haue acknowledged Christ to be very God, and forthwith imbraydeth the with their insatiable crueltie, which they practised towarde the same Christ. Loue or beneuolence the Apostle Paule vehemently exciteth. Actes 20. and 1. Thess. 2. Of which Sermons mention is made aboue, where we are entreated of the spirite or power in teachinge. The feare of gods iudgement, Esay, writteth into y myndes of

of his hearers Cap. 1. likewyse where he describeth the miserable desolation of the prouince of Iuda, saying: Eue-ry heade is pearced with pensiuenesse, &c. Also, where he is desirous to exaggerate their sinnes as the causes of the desolation, calleth the princes of the Iewes, the princes of Sodom, and the people the people of Emor, &c. Of the same kynde of Sermons there be certayne partes, Cap. 3. 10. 13. Also Heb. 3. and. 4. To the hope of mercy Esay induceth, and the rest of the prophetes: in which places after sharp controlmentes, they descende to consolations, & doe prophesy and promise remission of sinnes to be obteyned through Christ. Notable is that Sermon touching the deliuerance of the Church by Christ, and that through the free mercy of God. Cap. 52. 53. In like maner of the effectes of iustification to be receiued after this lyfe, Rom. 8. For we suffer together with him (sayth he) that we may together with him also be glorified, and so forth to the ende of the Chapter.

Among the Sermons of Chrysostome thou shalt fynde very fewe or none, wherein he handleth any one common place, and either prouoketh unto vertue, or dissuadeth & deterreth from vice, or else entreateth of some businesse offered by occasion of time, but that in them he vehemently moueth affectiō: and that truly one while, by the weight and dignitie of the thinges themselves, an other while, by his singuler eloquence, & grace in speaking; wherein he surmounteth a greate number of his order and callinge. Reade inespically the 20. homily of his fiftē Tome, touching the returne of Bishop Flavianus, who was sent forth to pacifie the Emperour: where he introduceth an ancient & reuered Bishop, with incredible endenoure & sweetness of speech, turning the mind of the wrathfull prince vnto mercy & compassion. Reade also in the same Tome, the Sermon which he made, when consultation was had touching his banishment: a Sermon in deede very bryefe, but to the stirring vp of loue & affectiō, both in mater & wordes excellently well furnished and appoynted.

Finally let the Sermons be read entituled, against the cursed

V. ii.

and

The Sermons
of Crisostom,
what.

Lib.II.

Of framing of

and detestable custome of swearing and perjury, agaynst
ire, agaynst enuy, backbitinge, detraction, ryotte, coue-
tousnesse, and other of the same kynde.

Conclusion
of the first
booke.

Transition to
the latter
booke, with a
briefe decla-
ration of the
whole tracta-
tion.

And hitherto as touchinge those thinges, which are
common to all kyndes of Sermons, and maye bee taken
as generall Rules and preceptes of the whole facul-
ty of Preaching: It remaineth that we compendiously
declare, what poyntes are proper to euery kynde, that is
to saye, howe and by what meanes it maye bee discerned
vnto what kynde euery Sermon is to bee referred, then,
what speciall places of argumentes ought to be in a rea-
dinesse to the apte preparation of Confirmations, agayne,
what Cantions are to bee obserued in euery of the kyndes
for the auoyding of inconueniences, and whatsoeuer els
is semblable herevnto.

FINIS.

¶ Of framing of Diuine Ser-
mons or popular interpretation of the Scrip-
tures, the Seconde Booke.

¶ How and by what meanes a man maye perceyue vn-
to what kynde of Sermon, euery sacred Sermon
ought to bee referred. Cap. I.



Like as those men that intende to make
any sumptuous buyldinge, or to pitche
their Tentes, before all thinges are very
circumspect, where they may haue a fitte
and conuenient place for their purpose, and
of this one thing alone are carefull aboue
measure, as beinge certaynly perswaded, if they here
chaunce to erre and goe amisse, that it will bee vnpossi-
ble whatsoeuer they shall afterwarde take in hand:
Euen so it standeth hym greatly vpon that hath deter-
mined to Preach in the assemblye of Christian people, este-
sones

sones to obserue vnto what kynde of Sermon, the matter which he will chose to entreate off, ought to be referred: for vnlesse he be assured at the beginning, touching the kynde of his Sermon, he shal neuer attayne to an apt and perfect order of inuention and disposition of his arguments, but of necessity they will appere confused, inconuenient, vnderdressed, and (as it is sayd in þe proverbe) Like the eddies, and sand without mayster, whatsoeuer shalbe heaped together. Neither truely can any man fruitfully speake of any matter vnto others, neyther shall the hearers perceiue what his meaning is, except he first of all prescribe to himselfe a certain scope, according to the which all his reasons may be directed. That the case standeth thus (least we should stay any longer herein) experience it selfe doth teach. Therefore, he that denieth to entreate of religion to the people, let this be his firste care, even to finde out the kynde of his sermon following. What is brought to passe in this wise.

If thou takest in hande any parte of the sacred Scripture to expounde, it is verilye thy dutye, to bestowe sometime in readinge and perusing it ouer distuer then once or twice, attentively weighing and considering euerye part and parcell thereof, with all the causes and circumstances of the same. When thou shalt diligently recount and gather with thy selfe, what the authors meaninge is in the whole, and so far forth as may be, thou shalt in a bryefe, sentēce compasse the summe and effect thereof. This sentence shalbe the state of the whole Sermon. Againe, when thou hast once exprested the state, it is an easie matter to be seene, whither in it bee commended any true doctrine, or any false doctrine confuted, whither menne bee excited to the doinge of good actions, or reprovēd for their euill doedes, to bee shorke, whither there bee any thinge therein prepared for consolation.

Therefore, when thou percepuest true doctryne to bee established, thou shalt pronounce the Sermon to bee of

the kinde Didascalick: when any false doctrine is refelled, thou shalt affirme it to pertaine to the kinde Redargutiue. But if men be induced to those things that doe set forth sanctimony of life, and integritie of manners, the Sermon shall then be of the kinde Instructiue: If the corrupt state of lyfe be founde faulte with and condemned, it shalbe reduced to the kinde Correctiue. Againe if in the state it self, there happen to be founde matter of consolation, the Sermon may be anouched to be instituted in the kinde comfotatiue or Consolatory.

The state of
an entier
booke, harde
to be founde

Howbeit, to collect the state of an intire booke of scripture, it is a thinge very difficulte, seeinge fewe or none are to be founde, whereof the summe may be reduced in one sentence

The state of the booke which is entituled Ecclesiastes, is: that the soueraigne felicitie is the coniunction with God, and the perpetuall fruition of the dietie. The state of the Songes of Salomon, Sainct Paule hath expresse, as it appereth Ephes. 5. where he sayth: that Christ hath loued his Church, and that he hath giuen himselfe for it to the intent he might sanctifie the same.

The state of the euangelicall history by him written Ihon himselfe declareth in his owne sense Cap. 16. namely that Iesus is Christ the sonne of God, by whome the believers obteyne euerglasting lyfe.

Now euery man may easely indge that these three states of entier booke are to be referred to the kinde didascalick, as those that conteyne the chiefe principles of Christian religion.

The state of a
parte of a
booke,

But when a parte of any one booke is explyned, it is of no greate difficulty, to fynde out the state. For one while, by consideringe the order of the argumentes consequently followinge one an other, and tendinge to one & the same scope, it is soone, and easely inough to be picked out: other whyles agayne, the diuine writers themselves doe in apte and perspicuous wordes set forth the same. Steuen, Act. 7. hath a Sermon very sharpe and behemēt, the

the state whereof is : That true religion doth not consist in the Temple or ceremonies, but in fayth to God warde, and his sonne Iesus Christ.

For to this scope doe concurre as well those things that were spoken of the accusers of Sainct Steuen, as also the actes which bee calleth to memory, in all that time, wherein there was no Temple amonge the Iewes consecrate vnto G D D, lyke wyse the prophesies of Moyses touching the cōmininge of Christ, also the wordes added by him, lastly concerninge the same matter.

It appeareth therefore evidently that the holy Sermon of Steuen is of the kinde redargutiue, inasmuch as y false perswasion of the sanctitie of Hierusalem and the temple, is subuerted therein.

Where Paule the Apostle exhorteth the Bishops or elders, to prouide for themselves and their focke, lest any hurte or detriment shoulde be ministred on the sodayne by false Teachers, the discourse of his Oration doth not obscurely demonstrate, that his wholle Sermon is of the kinde instructiue.

In that parte of the Epistle to the Romaynes which consisteth in the 9. 10. and 11. Chapiters, howe it is affirmed of the Apostle, that the Iewes ought, by the iustice of G D D to bee reiected, and the Gentiles to bee called by gods mercy to the knowledge of y truth, the argumentes in due order placed doe more apparantly signifie, then that it may be dissembled. Therefore we conclude y all that tractation also is of the kinde didascalick.

Moreouer those men that render the state of their Oration themselves, doe it sometymes in the beginninge, sometymes in the later ende.

Examples of the state rendered in the entry of y disputatiō are these : The Gospell is the power of God to saluation to euery one that beleueth. The righteousnesse of God by it is reuealed from fayth to fayth.

The same state or generall proposition is repeated more apparantly cap. 3. we suppose (sayth he) that man is iustified dy fayth with out the workes of the lawe.

¶.iii.

Therefore

Act. 12.

The state of
the Oration
where it is to
be rendered.
Rom. 1.

Therefore is that state of the kynde didascalick. Moyses, Deuteronomy. 11. admonisheth all the Israelites in the beginninge, to obeye the commaundementes of God wyth their whole harte which likewise he inculketh in y^e ende: wherefoze all that Sermon is of the kinde Institutive, or instructiue. Esay. Cap. 40. beginnieth in this sozte: Comforte, O yee prophetes, O comforte my people, and in the wordes followinge each one maketh to consolatio. By meanes whereof it appeareth sufficiently that his Sermon there is instituted in the kynde consolatory. Agayne, Peter. Act. 10. beinge in the house of Cornelius, addeth to the state of his Sermon in the very ende, saying: Whosoever beleueth in the name of Iesu, shall receyue (through him) remission of his sinnes.

AA. 13.

In lyke maner S. Paule in the later ende of his Sermon By hym (sayth hee) is declared vnto you forguenes of sins, from the which yee coulde not bee justified by the lawe of Moyses. It is requisite; therefore, that we reduce these two Sermons to the kynde didascalick.

1. Thess. 4.

Againe the same S. Paule reasoninge of them that were fallen a sleepe in Christ, in y^e beginninge of the same place, sayth, Be not sorowfull: and in the ende he addeth, Comforte your selues one an other with these wordes. Who therefore perceyueth not that parte to be contained in the kinde Consolatory? And certes if any man be determyned to expounde in his Sermon some certaine place or sentece out of the scriptures, he, after his owne arbitrement, cholet out such a one as he suppoeth, to bee most mete and conuenient for his purpose, for which cause it is very necessary, that y^e state of his Sermon be knowne vnto him, befoze he taketh y^e same place in hande. The like iudgement is woorthily to be taken of those men y^e are prepared to speake, of busines offered by occasion, or of a Theme either simple or compound. For in asmuch as it becometh the to prefixe to themselves a certaine state or generall proposition, truly it can not bee chosen but that they muste be verie well instructed as touchynge the kynde of Sermon

Sermon, vnto which their discourse followinge, doth apper-
teyne. But these things, touching the maner of findinge
out the kynde, wherunto all sacred sermons are referred,
we suppose to be sufficient.

¶ That there ought in euery kinde of Ser-
mon, certayne thinges to be obserued as
proper to the same kinde: and fyrste,
how that may bee accomplished in the
kinde didascalick or doctrinall. cap. II.



In our former Booke entreating of all and
singuler the partes of diuine sermons, we
haue shewed certayne bryefe and ordyna-
ry formes of exhortations, propositions, di-
visions, and conclusions: But when we
were come to confirmation, wee admoni-
shed that there was no small diuersitie to be seene in this,
and no little study and diligence required to the apt & con-
uenient pertractation therof.

What thing how true it is, it is time that I declare, and
that by discoursing orderly through all the kindes of Ser-
mons. For truly as theris great difference of the things,
which are handled in euery kinde: so is it verie requisite
and needefull that diuers and sondry kindes of furniture
be prouided. For who seeth not the great variance and
contrarietie that is betwixt a true opinion and a false
opinion:

Agayne what diuersitie there is, in defending the one,
and impugning the other: Furthermoze, great is the dif-
ference betwene vertue and vice, and in stirring vp to the
one and dissuading from the other. Moreover, of the pe-
rils which continually oppresse vs, & on euery side belet vs,
wonderfull is the varietie. Whosoever therfore is endued but with a meane iudge-
ment, perceiueth that in all these thinges confirmations
ought diuersly to be framed, & manifold places of inuention

Confirmations
Places of In-
uention, and
Cautions,
ought to be
diuers accor-
dinge to the
varietie of the
Kindes.

together with sendyng and distinct cations to be sought for. Wherefore this diuersitie of confirmations we wil first take in hand to declare in the kinde didascalick: in whiche if we shall bestow somewhat the more diligence, it shall be lawfull for vs to vse selper woordes heereafter in the other kindes.

Three things
to be obser-
ued in confir-
mation of the
kinde didas-
calick.

Three things, therefore, are prudently to be consyde-
red of hym that will preache and compose his Sermon in
the kinde didascalick, so sone as (having ended the exordi-
um) hee shall come to the pithe and effecte of the mat-
ter

- I First he shall mark, whether it be expedient that a cer-
tayne so;me of confirmatiō be vſed, or altogether comitted.
- II Secondly, it is necessarye that he haue at hande pla-
ces of inuention congruent and correspondēt to this kynd,
by the direction wherof he shall excogitate and utter those
thinges, that may hollosomely be put sooth to the multy-
tude.

- III Thirdly, he shal haue in a readinesse certayne cantions,
wherewith being furthered, he shall prouide and foresee,
lest any thing rashly, vnsauorily, frivolously, lest any thing
vaine, superfluous, defectiue, or redundant, doe escape hym
in the sacred assembly. Of these three poyntes so far forth
as they are peculiar to the Didascalick kynde, we will or-
derly entreat.

I. He that wil
speake vnto
the people,
when he shal
vse confirma-
tion and whe
app.

It is not without cause, that we affirme it expedient
vnto hym that will speake to the people, to delibzate whe-
ther confirmation ought to be instituted, or no. For often
times al the order of confyrming is omitted, and the prea-
cher can in no case vse the same, though he woulde neuer so
feme. For when it standeth him vpon simply to inter-
pret the text of the holy Scriptures as it lyeth, he is com-
pelled to follow the order in his enarration, and to vsurp such
kinde of argumentes and pꝛoſes, agayne, to examine those
common places, which and what maner, as well the wordes
as the matters placed in the texts doe apparantly mini-
ster.

And

And it were a great offence to passe ouer those reasons and common places vndiscussed, whiche are openly touched in the scriptures read before. Wherevnto is added that this same faithfull explanation of the scriptures, is not alwaies conueighed a lyke after one rate, in the company of Christian hearers.

For sometimes, many & diuers comon places are noted in the scripture recited, conteyning very godly and profitable matter, but amongst them all onely a few supposed to bee most fruitfull, are with as great industrie as may be, expounded.

Sometime the whole explanation of Scripture, is aptly distributed into two or thre chapters, or partes, or common places (it maketh no great matter how we learne them). Pea now and then also thou maist see the whole diuine redeyge, with all the parts thereof, to be directed to a more ample explication of one only common place.

Moreouer sometime all and euery member of y scripture is briefly and precisely run ouer, to the intent afterwarde some one common place by it selfe, may more frankly and abundantly be declared.

Which things whilst they are in this wise accomplished, certes there is no kinde of thing here that may seeme to beare the forme or countenance of a iust confirmation.

Agayne on the other side, there is special consideration where lawfull confirmation may seasonably be admitted. For whensoever any one place or sentence out of the scriptures is openly explained, or a man undertaketh to handle a Theame simple or compound, then woorthely is a iust confirmation to be adorned, furnished with all kinde of preparation, and withall, are to be heaped together arguments deduced out of those places of Inuention whiche we see to be attributed to the kinde didascalick.

And (that I may speake briefly) if the matter so requy-
reth that a Booke of Scripture, or any parte thereof be opened to the people, there is no place left vnto confirmatiō:
but

Lib II.

Of framing of

but if a place or sentence taken out of the scriptures, or a Theame simple or compounde, and peraduenture choyce be made of some common place, or affairs, incident by occasion of time to bee intreated off, then there is no let but that a iust Confirmation may bee vsed.

Let vs nowe proceede to speake of the places of Inuention.

II What places are to be vsed.

A partition of places.

I Forme.

Whensoever it shall bee thought good to handle a diuine Sermon, certaine places ought alwayes to be in a retynes, by the order and direction whereof thou mayst finde out and (as it were) drawe out of couerte into light as well the thinges that are conuenient to the explication & illustratinge of thy purpose, as also those thinges that are knowne to be anapleable to the edification of the hearers. All the places which wee vse in this behalfe, it is requisite that wee deuide into two formes or orders, far otherwise truly then the Logicians or Phylosophers haue bene accustomed.

The fyrst forme compriseth those that admonyshe and shewe vnto vs, howe and after what sorte wee may gather out of the Scriptures. whiche we haue read the cheife common places touchinge all the doctrine of pietie, of faith, and touchinge the duties of charytee and hope.

II. The later forme conteyneth those places of Inuention out of whiche are deriued apte argumentes to discribe and set forth the nature and force of that thinge, of whiche wee purpose to intreate.

The fyrst forme sheweth playnely Theologicall or diuine places, and such as are vsurped in no other disciplines: the last comprehendeth places Philosophicall, albeit some also Theologicall.

Places of the former order.

Of the former order are accounted foue, that is to say:

- I Doctrine.
- II Redargution.
- III Institution.
- IIII Correction.
- V Consolation.

which

Which places, whence we haue taken them, and how it becometh vs to vse them arighte vnto the ende whiche we talke off, it is easy to be knowne by the wordes of the Apostle, 2. Timoth. 3. and Rom. 15.

Whence these places are taken, & vvhē we may right ly vse them.

All scripture (sayeth he) is giuen by inspiration of God, and is profitable to doctrine, to reprove, to correction, to instruction which is in rightuoufnesse, that the man of God may be perfect, instructed vnto all good woorkes. And, what focuer things haue bene written afore time, were written for our learning, that we through patience and comforte of the Scriptures, might haue hope.

Lyke as therefore we may briefly learne out of these wordes, how and by what meanes the kinds of diuine sermons ought conueniently to be deuised, euen so the Apostle in the same wordes playnly sheweth how and after what sort we may pick note out of y^e scriptures which we shal soztune to reade fruitfull & plentiful matter of speaking, wherby faith, hope, loue, and al the duties of sincere godlynesse may amonge true christian hearers be aduanced and promoted. Which things to the intente, all men may the moze easely vnderstand, I will not let somewhat moze exactly to speake of euery of them in order.

I Doctrine which compriseth an assertion and composition of true opinions, admonisheth vs that we should diligently ensearche, whether in the wordes of scripture which we haue in hande, any thing be either openly affirmed or euertly signified that ought to be referred to some article (as they tearme it) of sayth, or to a principle of christian religion.

For it can not be, but that, when we haue some space together stirred by the powers of our minde in musing and consideringe of things, some such matter will come to remembrance, if in the meane tyme we beare about fixed in our memory all the articles of faith, or the principall poyntes and common places of christian doctrine.

And it is no straunge matter, in one and the selfe same sentence to fynde things couched and bestowed that doe belong

belong to many and diuers common places of christian religion.

Where if (to be short) we would goe about to confirme the sentence there noted and perceiued with one or two testimonies of Scripture, it is incredible how trimly the matter would goe forwarde, in asmuch as our oration should become not onely more cleere and lightsome, but also more riche and plenteous.

II Redargution minisreth vnto our mindes how that the confutation of false assertions is diligently to bee sought out. For so much is signified by the name of Redargution.

He that will goe about to prepare redargution, shall firste seriously consider, whether the very wordes of Scripture simply taken doe apparantly confute any false opinion or no. Where if it be so in deede, then is redargution plaine of it selfe, neither is it needefull to procede any further for the serching out thereof.

But if there be extant no open redargution, but rather a doctrine and assertion of some true opinion, it behoueth thee to recourt studiously to thy selfe, whether in these daies or in times past any hereticks, or philosophers, or wise men of this world, haue at any time mayntayned the contrary sentence.

Such a sentence false and contrary being founde, it is to be deemed that the same is confuted with those very wordes of Scripture, with which the true assertion was confirmed. For it is out of al question, y^a true sentence or opinion being offered, whatsoeuer is inferred repugnaunte therunto, is to be counted amonge false and erroneous opinions.

By meanes wherof it cometh to passe, that euery false sentence is by the same reason impugned and subuerted, by which the true was before defended and mayntayned. As for example: Rom. 5. it is sayde, that through synne came death.

In these wordes is contayned a true sentence namelpe, touching the effect of sinne. And certes very aptly is added estlowes a redargution, where a man out of them gathereth and reasoneth, their opinion to be false and vntrue which following that subtil serpent go about to perswade men, that death is in no wise to be feared by reason of sin, and by that meanes, doe blinde the miserable mindes of men, and thruste them headlonge into eternall destruction.

III Institution whereunto are reduced all places touching the good and godly framing of lyfe and maners, it is no very hard matter to fynde.

Ofte times the sentence which occurreth in holy scripture, comprehendeth a notable exhortation vnto vertue; or els sheweth how the lyfe & maners of a Christian man ought to be without all sinne and offence.

The sentences, therfore, that are of themselves such, it is mete they be accepted for holson admonitions.

Examples not a few are to be founde in the later partes of the epistles of Saint Paule, in whiche the Apostle alwayes for the most part contendeth, that it behoueth those that are once iustified by faith to passe all their whole liues in godly conuersation and honesty.

That thing is witnessed in the epistle to the Romanes. Cap. 12. 13. &c. Likewise in the epistle to the Galat. in part of the cap. 5. and cap. 6. the whole, to the Ephesians. cap. 4. 5. 6.

But where as be not such apparaunt exhortations, but haply some sentences are declared, there may neuerthelesse easily be gathered out of the same those thinges that conduce to the right institution of life.

That thing is most conveniently brought to passe, when the vse of euery sentence or assertion is brought to light, so farre forth as it is applied to the common course of mans life.

The Apostle Romans. 6. teacheth vs this sentence, saying: We

We ought not to abuse the grace of God to the libertie of sinne. He addeth a reason on the contrary part: Because we are dead vnto sinne.

The proofe of the same reason followeth of the effect and ende of Baptisme. In Baptisme we renounce and dye vnto sinne. By and by he annexeth an exhortation or institution deriued out of the proper vse of the same assertions. Euen so we also (saith he) ought to walke in newnesse of lyfe.

Agayne the Apostle confirminge the ende or effect of Baptisme, by a reason taken of the efficacie of Christs death, saith, that death was vtterly vanquished of Christ, & that it hath no more power ouer hym. Which truly ought to bee taken for a principle.

Then forth with the Apostle herebypon sorteth out an institution meruaylously to the purpose. Let not sinne (saith he) raigne in your mortall bodye. To the same effecte when one hath explained the doctrine touchinge the will of man, and the weakenes of our owne strenght, he shall wth good right and this, that we are to be instructed and admonished by that generall sentence, howe wee ought (acknowledginge our so great infirmitie) to bee humble and meke, not to stande high in our owne conceptes, to attribute nothinge vnto our selues; to depende wholly vpon God onely which governeth our will and actions, and finally to looke for all good thinges of him alone. In whiche behalfe, wee maye see some thinges heaped together of the Apostle Rom. 7.

These things (vndoubtedly) bee of great importance to the information of life in rightuousnes, as euery man may perceyue.

III. Correction or Reprehension is contrary to Institution, as that which sharply controlleth vices and corruptions of maners. Therefore after the collection of Instituti-
ons, Corrections may without difficulty be excogitate. For he that speaking of the effecte and ende of Baptisme, had added to a notable institution, saying, Those that are bapti-
fed

ought to walke in newnesse of lyfe: He also in very good season inferreth a grieuous Correction, blaminge those, namely, with a vehement and sharpe Oracion, which albeit they delight to be called Christians, yet neuertheles liue a lyfe nothinge answerable to their most holy profession, and so be haue themselves in all their dealings, as though they had quight forgotten that they were once baptised into the name of Christ.

But he that can wysely discern, vnto what vertues & godly actions, what vices are directly contrary: he will sone call to minde, howe, after institutions put forth touching any manner of cause, he may adioyne also Corrections congruent both to the persones, tyme and business.

V Consolations according to the frequency & greatnesse of thaduersities and discommodities that trouble vs, are diligently to be sought for of euery man: But of those in especially that are somewhat exercised in the booke of holy Scripture, they maye easily be drawen forth at all tymes.

And y not onely bicause in the aforesaid sentences, as examples, do euery wher offer themselves yelinge most plentifull matter of consolations agaynst all calamities and misfortunes, but also for so much as they may very welbe selected out of the assertions which a lytel before were declared: For why may not, seinge somewhat nowe is already spoken touching the effect of Baptisme by the death of Christ (I gladly like in y same example) why may not (I say) a man saue: that miserable men are well deliue withall, and that greates occasion is offred vnto them to hope for all good things at the handes of G D D, when as they beholde G D as well by his worde, as by the sacramentes by him instituted to certifie and assure them of the remission of their sinnes by his sonne Iesus Christ: And that there is no cause why they shoulde cast themselves heaue into the whirlpoe of desperation so longe as they are their mynde vpon the promyses of G D D.

and

and the covenantes which hee hath made with vs.
 Whereto touching the five principall Diuine places
 of Inuention, wherevpon the mynde ought with all en-
 forcement and dilligence to bee intentiue sette, so ofte
 and out of the Scriptures which are openly explained, we
 intende to excerpt certayne common places profitable
 for the Church. And motion of this purpose had good reason
 Being y^e Apostle himselfe so euidently affirmeth, that we
 ought to gather euery where out of the readinge of the
 Scriptures, whatsoeuer is amenable to doctrine, to re-
 proue, to institution, to correction, to consolation: whom
 may wee rather followe for our autho^r, then him? And
 why shoulde not wee (I meane so many as are conuer-
 sants in the ministry) employ our wholle laboures and
 studyes vpon this, that wee maye draue forth of the
 Scriptures these most helosome and profitable thinges?
 Certes this inuention of common places is, as ye woulde
 saye, the grounde worke and foundation, wherevpon
 the wholle frame of all Diuine Sermons doth con-
 sist.

For vnesse thou shalt in this wyse note the common
 places accordinge to the diuersitie of the members of
 Scripture, thou endenourest in vayne to utter any thing,
 whereout any fruite may be hoped for to redounde to
 the heauens. But he that will followe this order and method of in-
 uention after the five places aforesayinge, shall neuer
 be destitute of plenteous, goodly and profitable matter of
 speakinge.

Wherby I suppose there be some will say that this de-
 uice is brauing and very difficulte. But so much as we
 haue y^e Apostle Paule, the ringeleader of all preachers as
 y^e teacher thereof, who can worthily suspect it, or lightly
 esteeme of it? No: euer I wold warrant to those that
 shalbe but meane, furnished with the knowledge of com-
 mon places pertaininge to Christian religion, that it
 will euen forthwith become easie, well lyked off, and
 fruite

fruitfull. There is no man, I am sure, will ever re-
pent him of his payntes taken. That which is at-
tempted to the advancement of godlynelle commeth al-
wayes of necessitie vnto good successe.

And we a litle after will add some examples, which shal
open a way vnto all men, and make it very plaine and
easy, all impedimentes set asparte.

Neither in this didascalike kynde alone, but also in the
other kyndes of Sermons, those thinges that are spoken
touchinge these places, may conveniently bee applied to
all and euery explication of Scripture, like as, so ofte as
it shal bee requisite, we will agayne admonish.

As for the first place of inuention apper-
teyninge to the seconde forme or order.

These declare vnto vs, howe and after what sorte we
maye more nērely trye and examine the nature of e-
uery thinge (of which at the least any thinge in Diuine
Sermons maye truly be sayde or discusse) and heape to-
gether proofes or argumentes meete to the accomplishe-
ment thereof.

For by them we easily learne, what euery thinge is,
howe many partes or formes be thereof, what the cause
is, what the effectes or duties; what thinge is of ay-
uaunce, what contrary therunto, as those that playnly
appere to be destinate to the explication of these questions.
He that shall diligently discusse the sayde questions, is im-
posed to haue aynly and thorowly attained what heuer is
worthy to be knowen as touching that thinge. Which
thing is the cause why the Logicians and Philosophers doe
very highly esteeme them, and maruelously commend them.
When hath he myghte to stand, when he perceiueth them
to be agreeable to his treatise, take he heed, and soe there-
fore reherse them, & do nothing else then, reherse the; for
him y is desirous to know more we reuise to matters &
teachers. The Logicians in euery thinge profit to be, such
& indagatio of diuine affayres, as we haue at large sufficiently
inough declared in our Theological Topike. At last, my
god

the places of
the first order.

the places of
the later order

Principal
Questions

place of the
later order

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god here onely to dispose them in such wyse, as by the same diligence I maye set forth vnto the eye, to the explication of what questions euery of them may and ought to be applyed.

To the declaration of the question, what the thinge is, are referred :

Places of the question, vvhath is the matter.

- I. Definition of the name,
- II. Definition of the thinge,
- III. Generall kinde,
- IIII. Speciall kinde,
- V. Difference,
- VI. Propertie.

To the discussion of the question, Howe many partes or how manyfolde the thinge is, be annexed:

Places of the questiō, howe many partes, or howe manyfolde the thinge is.

- VII. Diuision,
- VIII. Wholle,
- IX. Partes.

To the question of causes doe accorde :

Places of the question, touching the causes of the thinge.

- X. Matter,
- XI. Forme,
- XII. Effect,
- XIII. Ende.

He that will explaine the question, what be the effectes or offices of the thinge, must haue regarde to the:

Places of the questiō, vvhath be the effects or offices

- XIIII. Euentes,
- XV. Effectes,
- XVI. Destinata,
- XVII. Adiacentia,
- XVIII. Actes,
- XIX. Subiecte.

To the question, what be of aliance by affinitye to the thinge, he ought to respect,

Places of the questiō, vvhath be of affinitye,

- XX. Coniugata,
- XXI. Contingentia,
- XXII. Signa for Signes, where in the most parte Contingentia doeth stand,
- XXIII. Occurrences,

XXIII. Pro-

XXIII. Pronunciata.

XXV. Similia.

XXVI. Comparata.

The question, what be the contraries of the thing,
is absolved by searchinge out,

XXVII. Opposita.

XXVIII. Disparata.

Places of the
questiō, vvhat
be the contra-
ryes.

The sayde places are taught of the Logicians,
who(as it is meete and conuenient those artes to serue the
turne of more woorthy actes) doe minister the same to the
professors of other disciplines, but especially of Diuinitie,
to be vsed.

Moreover Theologie is accustomed to produce other
places also to the explication of thinges in the kynde di-
dascalik, and in the bookes of the prophetes and Apostles
we may perceiue no small number of probations deriued
of the places followinge.

Other Theo-
logicall places
in the kynde
didascalik.

1. Of the vsurpation of the voyce of any man in the sa-
cred Scriptures. The apostle in that promise made of
God vnto Abraham Genes. 17. I haue appointed thee to
be the father of many nations, weighing the worde Nati-
ons, he reasoneth in this sorte: Abraham is the father of
many nations, Ergo, the Gentiles also seeinge they are the
children of Abraham, shall be partakers of the spirituall
benefites purchased by Christ, which were promised to A-
braham and to his seede.

Rom. 4.

2. Of the certaine forme of speakinge, or of the phrase
of holy Scripture. Mans iustification or beatification
the Apostle interpreteth to bee the remission of sinnes, &
the not imputinge thereof, which hee confirmeth by the
wordes of the Psalmist taken out of the 23. Psalmie:
Blessed are they whose iniquities be remitted, and whose
sinnes are couered. Blessed is that man to whome the
Lorde will not impute sinne. Christ affirmeth himself
to be very God out of the wordes of Dauid Psalm. 109:
The Lorde sayde vnto my Lorde, sitte on my right hande.
If Dauid calleth him Lorde, howe is he then his sonne?

Rom. 4.

Math. 22.

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3 Of the significatiō of the wordes to y^e sentence or meaning of the speaker . It behoueth this most chiefly to be obserued in figuratiue speeches : albeit even where no figures bee at all yet some obscuritie may seeme to lurke. Powe this must bee remoned by searchinge the authoys mynde out of the circumstaunces, or out of the thinges either antecedent or consequent.

4 Of wordes goinge afoze and comminge after . This also is a helpe in no wyse to be neglected . For where it seemeth good out of some place of Scripture to confirme a doctrin or sentence, it is requisite forthwith to marke as well the wordes antecedent as consequent, and out of them to declare the sentence to bee true which wee proponed .

5 Of a generall sentence in Diuinitie . Such a one is this, Deut. 10. God is no-respecter of persons . Wherefoze Peter, Act. 10 gathereth hereuppon that the Gentiles also in case they feare God, and giue themselves vnto rightuousnesse, may bee accepted with God.

6 Of the thinges attributed to God . God is true, therefore will he performe his promyses, & proue vs to be liers. God is rightuous, wherefoze of him shall the world be iudged.

7 Of the signe to the thinge signified . We are baptized, therefore are we cleansed from our sinnes by bblōde of Christ.

8 Of one tyme to an other, or of the tyme of the lawe to the tyme of the Gospell . Rom. 11. it is shewed how at all tymes some are elected by the grace of God to salvation, and therefore that weought not to cast away all hope touching certayne of the Iewes to be saued, and that by this argument out of the Reg. 19 Knowe yee not (sayth he) what the Scripture sayth of Elias? Howe he crieth vnto God agaynst Israell, sayinge, Lorde they haue killed thy prophetes, and broken downe thyne altars, and I was lefte alone, and they lye in awayte for my lyfe. But what answereth God vnto him? I haue reserved

vnto

Rom. 3.

Rom. 6.

Tit. 3.

1. Iohn. 1.

vnto my selfe seauen thousande men, that haue not bowed their knees to Baall. Euen so in this tyme also haue some remayned according to the election of grace.

9 Of one tyme to all tymes . I will haue compassion Exod. 33.
on whom I haue compassion, and I will haue mercy vpon whome I haue mercy. It is known that these wordes were thus spoken of God when he threatened destruction to the Israelites by reason of their vyproye in the absence of Moyses & their woꝛshippinge of the golden calfe. But the Apostle doubteth not to vsurpe those wordes which God then pronounced in his anger for the cause abovesayde, to proue that God at all tymes choseth some, and of his mercy, when it pleaseth him, willingly saucth them.

10 Of the head to the members. Christ the sonne of Rom. 3.
God hath receyued an heauenly inheritaunce, the same therefore shall those also receyue that beleeue, which truly by adoption are the sonnes of God.

11 Of the members to the head. Some thinges that be attributed in the body of the Church to the members, are not vnaptely transferred also to Christ, the heade of the Church. Heb. 4. and 5. The highe Priestes that be chosen of men, forsomuch as they are compassed aboute with infirmitie, are moued also with the feelinge of other mens infirmities. The man Christ therefore beinge made an highe Prieste, and tempted in all thinges, is moued with the feelinge of our infirmities.

But in no wyse may humayne matters bee applyed vnto Christe, in which is to bee seene the corruption of sinne.

12 Of a thinge corporall to a thinge spirituall. The promyses made of God to our fathers touching temporall benefites, caused them to laye holde vppon spirituall and euerlasting benefites.

Inasmuch as these carnal thinges are after a sort shadowes & types of thinges spiritual & eternal. By faith Abrahā departed into the lande of promise as into a strange cuntry whan

Heb. 11.

as he dwelled in tabernacles with Isaac and Iacob coheires of the same promise. For he looked for a citie hauinge a sure foundation; the buylder and founder whereof is God. Of which place this is the summe: By sayth Abraham wente out of his owne Countrey and came to the lande of promise, therefore by sayth like wylse must we come to heauen or to the heauenly Citie.

13 Of a thinge spirituall to a thinge corporall. Esaye, Cap. 59. the Lorde sayth: My house shalbe called the house of prayer amongst all people. That mention is there made of the spirituall house of God, that is to say, of the Church or congregation of the saythfull, whom it beho- ueth continually to worshop God a right and truly to call vpon the name of the Lorde. it is manifest by other things which in that place doe both goe before and also followe after. And certes Christ whilest he thoweth the byers and sellers out of the materiall Temple of Hierusalem, applieth the same wordes to his purpose, and argueth in this sorte: In the Church or spirituall house of God, it is meete that inuocation of the Lordes name be exercised without ceasinge, Ergo therefore in the materiall Temple also it behoueth prayers continually to be made. Wilt thou not therefore knowe that is deduced to a thinge corporall, which before was simply spoken of a thinge spirituall?

14 Of a thinge earthly to a thinge heauenly. The autho: of the Apocalypes. Cap. 7. transferreth the wordes, which Esay the Prophete had blurped Cap. 49. touching the felicitie to followe, when the Gospell shoulde be divulged into all the prouinces of the worlde, to re- lease the rest and glory which the Saintes that bye for the confession of the truth, doe obteyne in the lyfe to come in heauen.

The wordes are these: They shall not hunger nor thirst any more, neither shall the Sunne rise or fall vpon them, nor any heate. For the Lamb which is in the myddes of the throne (as one that pisseth them) shall leade

leade them forth to the comfortable springs of water.

The wordes therefore spoken of these thinges that ought to be done in earth, are translated to those that come to pas in heauen.

This sorte of reasoninge doth not much differ from that, which a little before we intituled, of a thinge corporall to a spirituall.

15 Of the threatning of God to the effect thereof. A hapos-
tle affirmeth the time to be at hande, wherein the Iewes Rom. 10
ought to be reiected and excluded from the church of God,
and the Gentiles to be called and to succede the Iewes, ad-
dinge to a grieuous communication published of God in
time past touchinge that matter: I will prouoke you to
enuy by a people which is no people, by a foolish nation. Deut. 32
will I stirre you vnto wrath.

That which God hath once determined cōcerning p̄ punish-
ment of wicked men must of necessitie be accomplished, ex-
cept peraduenture some condition be either openly or pry-
uily adioyned to the threatning.

16 Of the promise of God to the effect thereof. Abraham
staggered not at the promise of God through incredulitie,
but being made strong by faith gaue the glory to God, con-
ceiuing a certaine perswasion, that he which had promised,
was able also to performe.

So is it read Rom. 4. we may therefore argue in this sorte:
God hath promised, ergo, hee will vndoubtedly performe.
Here also must be taken whether any maner of con-
dition be annexed to the promise.

17 Of a prophesie or propheticall prediction.

The Euangelistes doe very frequently commend vnto vs
this place of inuention, so oft namely as they shew this or
that thing to be therefore accomplished in or by Ch:ist, so
much as it was necessary those thinges shoulde be fulfil-
led which were spoken before of the Prophets touchyng
the same.

18 Of the truth of a diuine or propheticall determinati-
on. The thinges that are once pronounced and decreed

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of God or of some notable Prophet by Gods commaundement, those thinges must of necessitie be accounted certain, and sure. He that understandeth how to argue conveniently of a generall sentence, shall also well pertaine the use of this place.

19 Of the person of one good man to the person of all the goodly. So gathereth the Apostle Rom. 4: Abraham was iustified by faith, therefore shall all that beleeve likewise, be iustified by faith. It is not written, faith he, for his cause onely that it was imputed vnto him, but also for our sakes, to whom it shall be imputed if we beleeue, &c.

Rom. 9

20 Of the person of one vngodly man, to all. The hardenings of Pharaos came of God, therefore cometh the hardening of all other wicked persons of GOD likewise.

Iohn, 19

21 Of a type or figure to the truth ment thereby. The bones of the lambe that was eaten at Easter might not be diminished: ergo, neither ought the legges of Christ hanging on the Crosse to be broken. And the types of the prophet Ionas and of the bryson serpent erected in the wilderness Christ interpreteth of himselfe. So then we may elegantly gather: they that behelde the serpent in the desert, were healed: ergo, those also that beleeue and hope in CHRIST, shall obtayne saluation.

Math, 12

Iohn. 3

Num, 21

22 Of an allegory to the thing signified.

The prophet Esay. Cap. 54. by an allegorye and in many wordes teacheth how wonderfully the Church encreaseth. Reioyce thou baren, saith he, that bearest no children: breake forth and cry thou that trauallest not, for shee that is desolat hath many mo children, then she which hath an husband. And the Apostle intending to demonstrat that albeit the Iewes ragged neuer so much yet it would come to passe that the church collected of the Gentiles should be increased and amplified, yea euen then when by reason of troubles and contentions it should be supposed to be utterly destroyed, applyeth the same allegory very fitly, and saith

If he that was barren & despised, as Sara, doth yet bring forth Gala. 4. children, and his posteritie encreaseth beyonde all mens expectation: why shoulde we not beleue that the Church, though small and abiecte, receiueth dayly encrease ment also.

These places, therefore, if not alwaies all, yet at the least a greatesorte of them, and one while these, an other while those, doe they rightly vse that haue to speake in sacred assemblies. And then verily do they vse them, when as they shall entreate, either of a certaine place or sentence of holy Scripture, or of busines offered by occasion of time, or else of a theame simple or compounde, like as after ward we will once againe admonishe, when we shall come to the addinge to of some peculiar examples.

They haue neede vndoubtedly of a right iudgement and of some wisdom and experience in this behalfe gotten by the continuall readinge and hearinge partly of the Scriptures, partly of some faithfull and probable interpreters.

He truely shall best provide for himselfe, and may at the length be able to performe some thinge worthy of prayse and commendation, who so will diligently obserue & profess and reasons extant in the didascalick Sermons of the prophetes, Christ and Apostles, and will enserch the places out of which they are taken and deduced, and finally beinge night and daye studious of imitation, will endeouour after bys power and abilitie to practise the same.

Now vnto this kinde, forsomuch as it is weighty and difficulte, and no small wisdom is required therein, we will worthely adioyne (like as we undertooke to doe) certayne Cautions, whereby euery man may be admonished to be diligent heede, and circumspection in his proceedings. Which we haue in this maner determined to doe in the other kindes followinge.

III. Cautions
of the kinde
didascalick.

1. In doctrines or principles of religion to be taught befoze the people, it is very requisite to be considered what manner of persons the hearers are & how far forth traded in

the

Lib. II.

Of framing of

the knowledge of diuine matters. **So;** it is necessary that all the order of teaching, so oft, I saye, as it is thought good to examine any sentence, be tempered accordinge to their capacitie.

Ioan. 16

1. Cor. 3.

Christ himselfe that we should be circumspecto in this behalfe hath admonished vs, when as he said to his Apostles: I haue many things to saye vnto you, but ye can not beare them away now. And the apostle: I could not speake vnto you brethren, as vnto spirituall, but as vnto carnall as vnto babes in Christ. I haue nourished you with milke, and not with meate. For ye could not as yet away with it, neither can yee as yet. It is certayne, therfore, that the thinges whiche are true, vndoubted, and taken out of the woorde of God are to be taught and set forth vnto all men. And albeit a man taketh in hand one and the selfe same doctrine to handle and entreate off, yet truly ought he to attempt all thinges far otherwise among the hearers and Citizens of an ample citie, hauing now of long time ben accustomed to beare men excellinge in learninge and eloquence, then in an obscure place, where men of rude wits and maners can neuer attayne to any thing, but that which shall vary grossly be inculked and beaten into their heades. **La** whiche effecte well nere S. August. hath somewhat in his treatise 98. vpon the gospell of Iohn.

1. Tim. 1. 4. 6.

2. Tim. 2. 3

Tit. 1. 3.

II What hearers former shall betide, let the tractation of those poyntes be eschewed and pretermitted whiche doo smally conduce vnto godlynesse, and the inquisition and knowledge whereof doe make the hearers rather curious then godly disposed. **Wherunto** pertaineth that which the apostle writinge in diuers places vnto Timothee and Titus, forbiddeth any place to be giuen in the church to doctrine which is not after godlynesse, to folloie and faithfully call questions, to contencions, and strivings about the law, which are vnprofitable and superfluous, and which do rather procure deuision then edifying.

III After thow hast chosen out suche a sentence or assertion as is holsonielge to bee handled and entreated off,

it is requisite that thou diligently enserche and perpende the doctrine containned in the booke of the prophetes and Apostles touching the same, whiche onely is the foundation of the truth and the rule that all men ought of necessity to follow.

Then shalt thou wisely examine also þe sentences & iudgements of other diuines, which in their commentaries doe expiane the scriptures and the assertions containned in the, and shalt with iudgement accommodate and inserte into thy Sermons all the notable pointes compzised therein.

Which labour shall redounde to thy double commodytie. For first thou must bebolde without bashement or feare of reprehension to determine and desyne vpon all matters, albeit thou namest no authoꝝ openly. Where if it lyketh thee afterwarde to name the authoꝝ themselves, thou shalt declare by that meanes the consent of the churches, and of the learned men in the same touchinge that assertion.

Which consent truely it cannot be spoken how greatly the hearers will be moued not so muche with folded armes (as they saye) to embrace sounde doctrine as with stiff and obstinate mindes to defende and mayntaine the same.

III According to the weight or vtilitie and dignytie of the thinges digested as wel out of the sacred scriptures, as also out of the commentaries of learned writers thou shalt take aduice, whether it be expedient briesely to run ouer the sentence or to handle it at large.

But how soeuer it shall like thee to doe in this behalfe, thou must bee sure and certaine of an apt method, such a one as the nature of the sentence to be declared admitte, and such as most chieflly agreeth to the times, places, & capacitie of the hearers. For another sentence requireth to be handleed in an other method.

And this seemeth to be þe which the Apostle meaneth saying vnto Timothy :

Study to ycelde thy selfe approved vnto God, a woorkman not to be dispised, duly deuinding the word of truth.

V. All good men doe consent, that to the establishing of a principle of christian religion, reasons and foundations ought not to be required from any other place, then out of those booke which are acknowledged of all men to be canonical. As touching which matter looke Irenæus. lib. 1. Cap. 1. Augustine against Faustus the Maniche Liber. 1. cap. 5. De natura et gratia cap. 61. Epist. 19. ad Hieronymum.

VI. Dilligent heede must be taken, lest any proofes or reasons appeare to be hardly wrested or ouer sarre set. For where as the hearers doe perceiue but euen one of these, there they lesse esteeme of the rest, and begin forthwith to suspect the preacher, yea and to accuse him plainly either of deceit, or ignorance.

VII. That proofe shall alwayes be of most importaunce, which is drawne out of the simple meaning and signification of the wordes.

For the truth is delighted with playntes and simplicitie: and more simplicitie canne not be vsed, then where all tropes and figures layd aparte, wordes are taken in their native and proper sence.

By this meanes all thinges shall be founde, certayne, and to purpose, wherewith the assertion shal be proued.

VIII. Hereupon it followeth, that similitudes oughte scarcely and sparingly, types and allegories berpe seldom or neuer to be vsed in confirmation of assertions, as out of which arguments are deriued (by the opinion of all men) scarce firme and effectuell. Neither is it to be mete for euery artificer to shape allegories, wherefore to a younge practicioner, that he should much comber himselfe in deuising hereof, I would not become the author. Of which thing, we haue admonished the studious young men in the second booke and five and thirtie Chapter of our worke de Theologo. Where if thou thinkest good notwithstanding to practise any part of this kinde, be it so true, but with this condition, whilest other argumentes hauinge more pith and strength in them, doe procede, as wee may see the Apostle Paule Colathians. 4. at the ende

of his disputation to vse an allegory or rather a type of two brethren, whiche he sayth to signyfie two Testaments.

IX Moreover, due regarde must be had, least we interlace any thing in any place, that by reason of the difficultie or obscuritie therof, or by reason of y^e indirect manner of speaking, may be drawen by the wicked sorte, simple, vnlearned, or other what soener, to the establishment of a false opinion, or to the defence of mischife and impietie. After which sort Saint Peter sayde, there were some vnlearned and inconstant men that wrested certayne thinges to their owne perdition, whiche Paule the Apostle had faithfully and sincerely taught in his epistles.

So far forth doe men fauour such those thinges also that are very well spoken of most excellent and holy writers to an other ende, then they wrote them for.

And surely it can not be denyed, but that the Preachers themselves doe oft times giue occasion of euill speakinge. Now commonly, I pray you, are complaints heard in these dayes of a number, which taught in deepe doctrine both profitable & necessary, but that the hearers did not esteemes allow it and receiue it, the Preachers themselves were the cause, whilest they vsed suche formes of speakinge as all menne for the most parte abandoned as foolish and prophane.

I was my selfe on a time present in a company assembled at a sermon, where one entreated in suche wise of godd workes, as if he had bene resolved to dissuade his hearers from them, hee coulde not haue done it moze conveniently any other way.

Whobeyt this inconuenience for the most parte may be remedied two manner of wayes.

The one is, if thou endeuorest thy selfe to speake alwayes aduisedly and properly, and doest with diligence premeditate enery thing at home.

What the surest waye, when there is daunger in the forme of speakinge, is to take faste in the phrases of holy

holy scripture it selfe.

The other is, that when thou priuily suspectest that any thing may maliciously be objected, & exhibit in time certaine preoccupations whereby the occasion of sinister interpretation, and detraction may be prevented and taken away. Which thing we may perceiue to be studiously and euery where obserued of the Apostle Paule.

X After a sentence, either briefly, or more at large declared, let admonitions neuer at any time be neglected touching the true vse therof, as well publickly performinge to the whole Church as also priuately to bee referred to euery mannes conscience: Of the doctrine, whose vse lieth hid, the knowledge is wayne, and in a manner, superfluous.

For so S. Paule, to the arguments whereby he had proued that all those which be baptised are dead vnto sinne, and ought afterward to liue onely vnto rightuousnes, addeth an exhortation, wherein he admonisheth that they would diligently endenoure to doe that thinge: Let not sinne therefore, reigne in your mortall bodies, &c. In some part of the 4. chapter, and also of the fyft to the Galathians, the apostle teacheth, how they y are grafted in christ through baptism, are deliuered from the law, neither ought they to looke to bee iustified thereby: and by and by he addeth that whiche declareth the righte vse of the same doctrine, saying:

Yee were called into libertie, my brethren, onely that yee should not giue libertie by occasion to the fleshe, but serue yee one an other through loue.

XI Neither is this truely to be protermitted. It falleth out sometimes that the teacher of the people in the explication of some one sentence doth erre somewhat from the scope of truth, and exhibiteth, for things certayne and true, thinges vncertayne and false.

For what if he that entreteth the sacred Pulpit, be not as yet sufficiently exercised hymselfe in the contemplation and tractation of diuine affayres? Or followeth peraduenture

venture some one onely writer which he hath read, ha-
uing not heard & iudgements of other : or to be short whi-
les certayne questions somtyme in the Church, especial-
ly such as are called in controuersy be, in processe of tyme
moze fully & manifestly discuffed, then to fore they were:
what if he coulde not as yet come to the sight of the later
and sounder opinions? And who is able to rehearse al the
causes and occasions of erroz?

Wherefore let not him, whome it shall fortune by any
meanes to fayle in his teachinge, be ashamed to confesse
and acknowledge in tyme conuenient, that hee was of
late intangled in erroz, and the offence which he com-
mitted by not teachinge of sounde doctrine, or by vnad-
uised speakinge, hee will nowe make amendes for, by
bringinge a moze sounde interpretation: That hee hath
since that tyme soundeale profited, as one daye teacheth
an other, and the later cogitations (accordinge to the pro-
uerbe) are wonte to be wiser then the first.

Hee that became a guyde vnto others, whereby they fell
into the ditch, the same shall worthily shewe the waye
howe they may againe recover and escape. Neither ought
the hearers to be offended greatly in this behalfe. For it
behoueth all men to remember, that they are men which
are placed in the ecclesiasticall function, & therfore that no-
thinge humayne is estranged from them.

And it is the propertie of mannes nature to erre: Of
malyce or madnesse to persist in erroz: but of the singu-
ler goodnesse and grace of God after the fall to be againe
erected.

Wherefore if any of the hearers doe somacke the matter
and disdayne that they were a littell befoze seduced, it is
meete the same doe now againe reioyce, and, as ye woulde
say, congratulate both with themselves and their teacher.
and especially to giue vnto God most hartly thanks, whē
they perceyue themselves to be brought agayne out of
the darkenesse of erroz into the lighte of truth.

As touchinge this Cantion, Augustine hath somwhat in his boke de Catechizandis Rudibus cap. 11. & in his boke de verbis Apostoli sermon. 22. But many moe thinges y may make the Preachers wise & circumspect in this behalfe, experiece it selfe will teach and the longe exercise of preaching. Neither is it possible that all thinges shoulde bee comprehended in rules and preceptes.

And at all tymes lightly there chaunceth some thinge brolked for which compelleth digression to bee made from y order of preceptes and purposed aduertisements.

Examples of
Sermons of
the kynde di-
dascalick.

Nowe it is requisite that wee put forth some examples of Sermons of the kynde didascalick. It is alwayes mete, and in dede for many causes expedient, that all men with sharpe and intentiue mynde loke vpon the notable examples of Sermons whiche the Prophetes, Christ and Apostles haue had. For, to followe and imitate these in all poyntes so far as may bee, as it is a thing most semely, so is it also most sure.

Next whome it may bee lawfull to commend the moze famous Preachers, and especially the auncient fathers, which to haue excelled in the giftes of the holy Ghoste, there is no man that knoweth not.

Wherefore, that all good things doe happen vnto men by the onely goodnesse of God Moyses teacheth in a iuste Sermon. Deut. 9. and 10. almoste thzoughout. Esay. Cap. 1. briefely declareth that eternall worshipping without y affectiō of y hart, & integritie of lyfe is vnprofitable. The same Cap. 25. 26. 27. preacheth of the rewarde of the godly and of the punishment of the wicked.

Agayne, Cap. 66. of the true worshippinge of God. Christ Math. 5. preacheth of y true blessednes, of the right vse of the lawe. Cap. 6. of confidence in God: or, if thou wilt, of the prouidence of God. cap. 11. of y punishment of those y dispise the gospell. cap. 13. of the dilligent hearinge of the worde of God, & of the effectes of the worde. cap. 16. of the confession of sayth, and of the knowen truth. Cap. 17. of obedience and honoꝝ due vnto Magistrates, Cap. 19.
hee

he teacheth what greate rewarde remayneth for them that constantly cleaue vnto the Gospell. Cap. 20. how it cometh to passe by the free mercy of God alone, that the beleuers are called, iustified and glorified. Cap. 24. and 25. of the ende and consummation of the worlde, and of the cominge of Christ vnto iudgement. Ioan. 14. 15. 16. of fortitude and pacience in persecution for religious sake, of Charitie and perfect loue. &c. Act. 13. Sainct Paule declareth what y^e gospell is. In his epistle to y^e Ro. y^e one disputatiō touching iustificatiō by faith without y^e workes of y^e law, the other likewise cap. 9. 10. 11. as cōcerning y^e reiectiō of the Iewes and callinge of the Gentiles, mighte be propounded in steade of examples, but that they are written rather after the scolasticall maner of teachinge then after the popular, albeit the lasse doe approach most nere vnto the popular.

The same is to be iudged of the disputation to the Galath. 3. which in all poyntes agreeth with the former to the Romaines aforesayde, excepte that it serueth more for the people. But moste fitte and proper to this presente busynesse is the assertion of the resurrection of the dead. 1. Corinth. 15. Also to the Heb. 1. and 2. touchinge the two natures in Christ. Againe cap. 5. 6. 7. 8. 9. 10. of the abrogatiō of the Leviticall priesthōd & legal sacrifices, and of the succession of the eternall priesthōd and y^e onely sacrifice of Christe. In Chrysostome are extant many Sermons of this kinde, especially in his enarratiō of the Gospels of Mathew and Iohn.

Notable is the Homily. 60. vpon Mathew, where he disputeth of the cause of sinne.

Likewise in his fift Tome Homilye. 48 touchinge the fearefull iudgement of God. Homilye. 71. that fasting profiteth nothinge, if innocency of lyfe bee away. Homily. 77. that a sinner after his fall oughte not to dispayre. Lastly his 6. Sermons, and 3. booke, of the prouidence of God: For these also to be written popularly, no man denieth.

K.ij.

When

¶ Whensoever any parte of the holy Scripture is to be expounded in this kinde didascalik, that many and diuerse common places may be noted therein, out of which it shall bee conuenient to chose and declare some more exactly and at large. Cap.III.



¶ Be it ther cannot a moze absolute order of Preaching be set forth to be followed, then that which shyneth in the examples of Sermons, which partely the Prophetes, Apostles and Christe himselfe, and partely certayne of the holy fathers haue had: Yet notwithstandinge I suppose it will be greatly profitable, in case I shall further declare moze at large, howe every man may rightly vse, whensoever hee will, those thinges that in maner of preceptes are of mee put forth in the former Chapter.

For I truste it will come to passe, that by this meanes, all men shall somewhat moze easely and prudently iudge both of those examples, whereof I rehearsed euen now, as ye woulde say, a cataloge: and also by littell and littell enure themselves, cunningly to excogitate and finde out such thinges as may aptly bee alledged touching any maner of Sermons, or readings of Scripture offered vnto them. We sayde that, in this didascalik kinde, somwhile no forme of confirmation at all is to be obserued, ere while agayne that some certayne forme is to be vled: and in neither of them progression to be made after one and the same maner but no small diuersitie to be permitted.

¶ Of this diuersitie, therefore, it seemeth god vnto mee, to entreate by putting forth some examples, to the intents they may come forth prepared and furnished to all assays, that wil endeavour themselves to execute their offices & duties

of an Euangelicall Teacher . But before all thinges, we will bringe them, as it were by the hande, vnto this poynte that euery man may easely perceyue, howe and after what sorte, when a parte of holy Scripture is offered to be explained, many and diuers common places may be drawen and noted out of the same, againe how some may with iudgement bee selected out of them, and somewhat more diligently be declared before the multitude.

The partes of holy Scripture are accustomed to bee set forth in two sortes.

Partes two-
folde in the
sacred Scrip-
tures.

1 The one consisteth in a continuall historிக்கal narrati-
on, in which notwithstandinge somewhere appeareth that
which doth not obscurely argue, to what kinde of Ser-
mons the same ought to bee ascribed.

For in deede the most parte of the narrations in the E-
uangelistes doe pertaine to the kinde didascalick, for so
much as they doe chiefly establishe this doctrine, to wit,
that Iesus is Christ; that is to say, the true Messias and
true God, by whom; whosoever beleue in him, doe aspire
to eternall saluation. Which doctrine of generall sentence,
to be the common scope of the Euangelicall narrations,
Iohn Cap. 20. hath expressed.

2 The other sorte is, when all that parte is simpli-
ly spent and consumed in teachinge, namely so, as with
argumentes distinct, and one followinge an other, and
directed to one and the selfe same ende, a certayne sen-
tence or assertion is there handled and set forth.

Example may bee taken out of the fourth Chapter of
the Epistle to the Romaynes. . No man seeth not in all
that Chapter diuers proofes and reasones to be packed
together, whereof euery one proueth a man to be iustified
by fayth without woordes.

Wherefore that the same Chapter is of the kinde di-
dascalick, seeinge such a doctrine is there plainly confir-
med, eche man may easely iudge.

Of either parte of the sacred Scriptures, it shall bee re-
quisite at this present that we note so much as we shall

Common
places, howe
& after vwhat
sort to be ga-
thered.

thinke meete and sufficient.

Of which sort soeuer it shall fortune the holy reading to be offered, it is necessary that hee which is disposed to gather and excerpt common places, before all things do peruse ouer the wholle once and peradventure twyse or thyside, till such tyme as he may well conceyue the simple meaninge of the wordes.

Then let him retorne backe to the canuelling of all the partes and members, and stayinge a littell at euery of them, let him consider, and weigh more deeply with him selfe, whither any thing may be drawn out of y wordes of the same member pertyninge, either vnto doctrine, y is to saye, the confirmation of true assertions, or to the redargution of false opinions, or to the institution of lyfe in righteousness, or to the correction of vniuste dealinge, or lastely vnto consolation.

For as we haue before specified, it behoueth these fyue generall Diuine places of inuention to be continuallye conuersant in our myndes, as those that sufficienely declare of themselves, howe we oughte to search, disclose and pronounee common places contayned in the wordes of Scripture, and in the sentences of the wholle course of Christian doctrine.

For they are beyond measure plentifull, and doe oftentimes bringe forth profitable common places, of all things, which are necessary to the perfection of a Christian man. Neither occurreth any readinge of Scripture so barren and vnfruitfull, but that the wordes placed in the text, do minister som thing answerable to those general places. But go to, let vs make a triall, and take in hande some examples of the former sorte, which namely consist in hystorically narrations, and let vs examyn them according to the sayde fyue generall places of inuention. For when we haue opened a way in the narrations hystorical, wherein, seemeth alwayes to be the greater difficulty, it will be an easy matter to go forward to the tractatio of examples of the other sort, in which are simply declared assertions

of our religion.

Let the history therefore be recited out of the Euangelist Marc. Cap. 8. which is this: When there was a very greate company, and had nothinge to eate, Iesus callinge his disciples vnto him, sayth vnto them: I haue compassion on the people, bycause they haue bene with mee nowe three dayes, and haue nothinge to eate: And if I sende them away fastinge to their owne houses, they will faynte by the waye: for diuerse of them came from farre. And his Disciples aunswered him: from whence can a man satisfie these men with breade heere in the wildernes? And hee asked them: howe many loaves haue yee? They sayde seuen. And he commaunded the people to sit downe on the grounde. And he tooke the seuen loaves, and when he had giuen thanks, he brake, and gaue to his disciples, to set before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commaunded them also to be set before the. So they did eate and were suffised: and they toke vp of the broken meat, that was lefte, seuen baskets full. And they that had eaten, were about fower thousand: and he sent them away.

1. Example of the former sorte.

Let vs see then vnto what kinde of Sermon this sacred Kynde.

Lesson is to be referred. That it is of the kinde didascalick, no man doubteth. For therefore are these notable miracles described and set forth, that all men might be induced to confesse, that Christ is true God, and that they might beleue in him. For so Iohn Baptist, when he beinge in prison heard of the doinges of Christ, sent his disciples more truly for others sakes than his owne, which enquired: whither he were that promised & of so long time looked for Messias, or no? But Christe answered in such wise, as he would haue it gathered by his workes, that he was in deed that promised Messias and Saviour.

Math. 11.

Yea, and els where Christ more then once or twice affirmed to the same effect, that the workes which he did, testified of him y he was the son of god & god himself. The

Ioan. 5. 10. 14.

Wherefore of this present reading is didascalick: namely,

State.

that

that

that Christ is the authoꝝ of so greate a miracle, that he is the true Messias and very God, by whome all men may obteyne saluation thzough sayth.

Common
places.

Nowe in passinge thzough all the members, and hauing respect euery where vnto those fīue generall places of inuentiō, let vs dilligently enserch, in that oꝝder which we spake off, the sondꝝ common places of Christian doctrine conteyned in the same.

When there was a very greate company, sayth hee, and had nothinge to eate, &c.

1 First, when the Euangelist sheweth that a very great multitude was gathered together to heare the woꝝdes of Christ, here by and by an instruction offreth it self, wherby we are admonished with greate study and endeouour to couit after y knowledge of gods woꝝde, wherem al the will & pleasure of God is most apparauntely discovered.

2 Secondely, here is to bee noted a coꝝrection oꝝ reprehension of those persones, that are founde slowe and dull aboue measure, vnto those thinges that pertayne to the Saluation of their soules, and doe scarcely thinke once in a yēre of hearinge the holesom doctryne of the Scriptures.

3 And bicause it is added: That the company hadd nothinge to eate, it is an vndoubted argumente, that those hearers were moze carefull of the thinges that pertayne to the mynde, then of those thinges that concerned their tēth oꝝ bellies, and that they longed moze ardently after spirituall benefites, then after temporall.

Wherefoze here also I obserue a newe place, which belongeth to iustificatiō, oꝝ else an assertion oꝝ doctrine: Namely, that we oughte alwayes in the fꝛst place to take our care vpon spirituall benefites: And in the laste place, vpon coꝝpozall.

Math. 6.

In which behalfe Christ, Firste seeke (sayth hee) the kingdome of GOD and the righteousnesse thereof, and and all these thinges shalbe ministred vnto you.

Pea,

Pea, and the same also hath taughte vs in our dayly prayer, firste to desyre of our heauenly father the sanctification of his name, the enlargement of his spirituall kingdome, the study of accomplishing his will: and after that our dayly bread with other thinges necessarye for our liues.

IIII Agayne here is vnderstanded a correction to be, forasmuch as they are reprobued which are more intentiue about thinges earthly and transitorye, then heauenly and eternall.

It followeth in the Text.

And Iesus called his disciples vnto him, and saide vnto them: I haue compassion on the people, because they haue ben with me now three daies, & haue nothing to eate.

We will note here in this place manyfold poyntes of doctrine.

V The first is, touching the mercye and prouidence of God, wherewith he neuer faileth to help and assist vs. Pea and before we aske, hee knoweth what thinges we haue neede of, & seeth by what meanes he may best prouide for vs, which thing Christ also hymselfe Mathew 6. full well hath expressed.

VI The seconde, God prouideth for vs not onely spirituall thinges, and that generally and vniuersally for all: but also thinges corporall and that particularly for euery man.

VII The third, God will prouide for those mooste chiefly aboue the rest, that abide and continue longest with hym: that is to saye, that studiously embrace sounde doctrine, and perseuer in the loue and confession therof, reposing all their hope and confidence in God alone.

VIII Flowe out of these poyntes of doctrine, riseth a certayne and incomparable consolation whiche it behooueth the godly to haue continually before their eyes.

They that remaine with God, and depende wholly vpon GOD, shall of him neuer bee forsaken or leste destitute.

First god would raine downe Manna fro heauē as he dyd in times past for the Israelits in the wilbernes, or send his aungell to minister bread and water, as he dyd sometye to the wandring Helias, then suffer so much as one of hys little flock, to perishe for lack of sustenance.

God esteemeth much more of good men, then, of Ravens. or Sparrowes, whiche in the meane time bee mercifull ye feedeth.

Math. 6.
Psalm. 14

It is added moreouer in the Gospell.

And if I sende them away fastinge to their owne houses, they will faint by the way. For diuers of them came from farre.

In which woordes we may perceiue both a doctrine and institutions.

IX A doctrine verily, that miserable men, if God should forsake them, were not able to endure, and that it is not in their power or strength to acquire to theselues so much as for all benifites necessarie for the sustentation of theyr wretched lyfe: how much more then passeth it their power to get thinges spiritual?

When God once withdroweth his hand, we begin forthwith to decay, which testifieth Psalm. 124. 127. &c.

The institutions lurking herein are these.

X We are admonished, when we know that we can doe nothinge at all without God, to acknowledge our owne weaknesse and infirmities.

XI Agayne, we are admonished to praye vnto God continually, that he would not leaue vs destitute, but minister vnto vs thinges both spiritual and also tempozal, as he seeth them to be expedient for vs.

It followeth:

And his disciples answered him: From whence can a man satisfie these men with bread heere in the wildernes?

XII Doctrine. Mans reason cannot perceiue how prouision may be made for the necessities of our lyfe.

Carnall wisdome is astonished and to seeke so oft as daunger, or any misfortune doth chaunce. And yet in the meane time

time, the thinges that are impossible to men, are not only possible, but also cysye vnto God.

Wherfore an institution or instruction is here also to bee gathered.

XIII We ought verily in all daungers to put our confidence in God, and to commit our selues, and all that wee haue, vnto his wisdome, good wil and pleasure: Otherwise, if we sticke to our owne wisdome, if we conceiue nothinge in our minde, farther then humaine reason doth perswade, it is to be feared least we fall headlonge into desperation.

Whether it pertayneth, that the disciples being doubtfull by reason they had neglected to take bzeade, are called *ὀλιγόπιστοι*, of little faith. Mat. 16

XIIII Wherupon follo weth also a certayne redarguti-
on or correption, namely of those men, which if they perceiue any thing at al to be wanting vnto them, or doe not by & by seele present help in their necessity, they so take on through the impotency of their minde, as though the Furies them- selues byd diuie them sozwarde, by meanes whereof they begin at the length to dispaire vtterly of the ayde and assistance of God. It followeth.

And he asked them: How many loaves haue yee? They sayde, seauen. And he commaunded the people to sitte downe on the grounde.

We may note in these wordes, besides a doctrin a place also consolatory.

XV. & XVI. God suffereth not his chylozen longe to be troubled, hee permitteth them not be tempted aboue their strength.

Mannes reason in deade or this fleshe of ours, encreaseth the heape of temptations, and compelleth vs in a manner to mistrust: who can (sayeth humaine reason) satisfie these men with bzead in the wildernesse? But God by and by sheweth a present ayde and remedy, and that which mannes power wanteth, he wondrously maketh good, if so bee wee rasse our care and confidence vppon him, and committe the whole busynesse vnto hym. Let vs
neuer

neuer therefore doubt of Gods goodnesse toward vs, or put any mistrust in our matters, but be most assuredly perswaded that, lyke as he can, so also he will help vs in time conuenient, and when it shall seeme good vnto him.

Let vs goe on to that which followeth.

And he tooke the seauen loues, and when hee had giuen thanks, he brake, and gaue to his disciples, to set before the. And they did set them before the people. And they had a few small fishes: and when he had blessed, hee commaunded them also to be set before them.

Beholde when we heare Christ giuing of thanks, and also blessing, wee see a double instruction set forth vnto vs.

XVII. The one, that as oft as we take meate or drinck, we should pray vnto God, that he would sanctify it by the vertue of his worde, and graunt that it may bee hollesome vnto vs.

XVIII. The other, that we should alwayes giue God thanks for the dayly benefites, whiche he of his goodnesse most frankly and bountifullly bestoweth vpon vs.

It behoueth all fathers and maisters of householdes to teache their families, and to see that they neither eate, nor drinke without grace and thanks giuing before and after meate. And not alonely for meate and drinck, but also let vs perswade our selues that it is our duty with like diligence to pray and giue thanks for al other benefites whatsoeuer.

XIX. Now perhaps I maist also conueniently handle this doctrine: namely, that God hath created meates to be taken with thanks giuing of the faithfull, and of those that haue knowen the truth: agayne that whatsoeuer God hath created, is good: and nothinge to be reiected, if it be receyued with giuing of thanks. For it is sanctified by the word of God and by prayer.

It followeth, further, in the Text.

So they did eate and were suffised, and they toke vp of the broken meate, that was left, seuen baskets full,

We here an institution.

XX It is not enough for vs to giue thanks, when it chaunceth vs to be full fed & sufficed: but God mozeouer wil-
leth be, that we shoulde not wastfully and prodigally spende
those things y^e are left, or contemptuously cast them away,
but carefully and deintily to reserue them: and that truly,
to the intent there might alwayes be remayninge with vs
some testimony of Gods good will, whereby he ministreth
all thinges moze abundantlye then we neede: againe, to
the ende we may know that God giueth the encrease, yea
and addeth his blessing to our substance, euen then when
we are not aware:

Lastly, to thintent we may haue what to giue and be-
stow vpon other needy creatures. For whatsoeuer re-
maineth ouer and besides our dayly expences, we ought to
know that it is no other thing, then a present matter, to ex-
ercise the duties of godlynes withall.

At the length this also is added:

And they that had eaten, were about fower thousand.

XXI Therfore the goodnesse and power of God is in all
things to be considered: the one truly whereby he feedeth
all men, whether they be good or bad: the other whereby
he feedeth an innumerable multitude with a few loaves, &
then inespially when all thinges are season and harde
to be come by.

XXII. That which Christ accomplished here by his di-
uine power, is of vs to be merueyled at, reuerenced, and ce-
lebrated: that which he dyd by his singular goodnesse, is of
vs also to be folloved. For certes it standeth vs vpon to de-
serue well of all men, yea euen of our very enemies. Wee
sa therfore in few words, partly a doctrine, partly an in-
struction, to lurk.

The last clause.

And hee sent them awaye.

We may gather here a doctrine as touching God, and
likewise a notable instruction of our lyfe.

Iacob, I

XXIII God giueth liberally, and in the meane time op-
baideth not, he requireth not one thing for another, he see-
keth

hath not for glory after the manner of men, he coneteth not the fauour of the people, to thintent to obtaine the dignitie of a prince or potentate, but rather he escheweth al company, coueting to goe away vnespied.

XXIII We therefore ought in like manner to immitate this goodnesse of Christ ioyned with humilitie, and to endeavour our selues, so much as lieth in vs, to do good woꝝks, not seeking for any glory or rewarde of men thereby.

Beholde therefore these comunon places to the number of fower and twenty vpon a byiefe euangelycall byffozz packed and heaped of vs together, whereof some doe comprehend the confirmation of trus doctrine, and the redargution of falle; other some, the institution, and correction of life: againe othersome comfozt or consolation.

Whether all
common places
occurring
in a part of
Scripture ought
to be declared.

Observations
in expoundig
of comunon
places.

Now hee that preacheth vnto the people, shall in no wise better & expounde at large al the sayde places, but out of so many he shall chose a few, in f more ample tractation whereof (the residue w pretermitted) he shall some what the longer say. Which, how and after what sorte it ought to be done to the edifyinge and behoefe of the Churche, we will endeavour in certaine Observations to compzise: wherof this be the first:

I Common places to be expounded at large to the people the Preacher shall not take but a few among so many, to wit, three, fozze, or fve. The reasons are presse and at hand: It behoueth him to pꝛouide best for the capacitye of his hearers, and to see what chiefly is expedient for the, and that they bee not to much burthened or overcharged with watter: againe what the rude and ignozunte may best perceyue and retayne in memorie, to the intent that after they be returned home they may repeat and commend somewhat to their frinds and familiars being either sicke or haile.

For that it is woꝝthely required of all Christians, that so soone as they be come home to their houses, or at the least in the evening before they goe to bed, they should talke and propounde something of the sacred Scriptures to their
equalls

equalls and companions, Chrysostom in his enarration vpon Genesis homil. 29. vpon the gospel of Iohn homil. 13. 52. &c. abundantly teacheth and perswadeth.

Herevnto is added that in a heape of so many places together, seldom or neuer, any one place can so be examined, as that it may but indifferently satisfie the hearers. For by that meanes no other thinge should be done then many places, slightly, & as it were beside the purpose, onely touched, and not declared.

Furthermoze the ignoraunte and vnilearned sorte doe very hardely reape any fruite at all out of so great breuitie, whom reason would not onely to be taught but also to be moued & perswaded. Yea, and by such short and ouer brieue speakinge, it would of necessitie come to passe, that the same thinges shoulde oftentimes be iterated and repeated to great irksomnes, of all men.

Howeouer it is much better and more thankfull to the preacher, in case he expounde now these now those places somewhat more exactly, and with as great sharpenes as maye be, settle them in the mindes of his hearers. And loke what places he leaueth vntouched at one tyme the same at an other time conuenient he shall evidently declare. For if a man repeate often the same places, with like breuitie, and with like sournie of wordes, it is to be feared truly lest he incurre that which a certayne Poete pleasauntly spake:

And that same Harper eke,
Is to be laught to scorne, that aye
Vpon on stringe doth streke,

Horat de
Arte Poetic.

H. Where if thou wilt needs utter and alledge diuers and soundy common places, as in deede sometimes the present readinge of Scripture doth minister many & the same very profytable, yet shalt thou labour with more sydeleye and deligence specially in explayninge of thre or fouer:

Lib. II.

Of framing of

as for the other and those also very fewe, it shall be sufficient briefly, and, as it were, howerly to touch them, all the residue pretermitted.

After which sorte Crisostom in his 60. homily vpon Mathewe, comminge to those wordes in the text: I say vnto you that their aungels in heauen do alwayes behold the face of my father, prudently gathereth and noteth an assertion, namely, that to euery man are appointed certayne aungels as their keepers or ouersers. But he absoluneth this place in very fewe wordes, etiaues proceeding to other matters, as more profitable and apte for the enforimation of lyfe. For he passeth to a common place, touchinge the not contentinge of our brethren.

III. Let those common places be chosen, that are sufficiently large and apparaunt, and that conteyne nothinge intricate or doubtfull, to thinke, thou maist entreate amply and playnely, and popularly to the hearers.

For there be some matters very barren, and (as ye woulde say) pent vp in a streight prison, and the same also obscure with darke and perplexed questions.

If any suche therefore doe happen in the holy scripture which is expounded, it is much better to couer or dissemble them with silence then with many wordes to stande vpon the same.

Of this kinde it is, if a man explaining his hystory out of Luke 16. touching the riche gloutton buried in hell, and Lazarus caried into Abrahams bosome, shoulde goe about a longe time and with much a doe to deteine his audytoy, alleging many things of Abrahams bosome, whereof seeing the opinions of interpreters, yea euen of the learned sort, be so diuers and discrepant, fewe thinges certaine and fruitfull can be sayde: where in the meane time in the very same hystory many profitable places might holsonely be handled, as against superfluitie in meate and appaile, against couetousnesse, touching pouertie to be taken in good part, touching the poore not to be contemned, of almes deedes,

of

of the iustice and iustice of God, of the rewardes of the good, and paynes of the wicked. In summe, all those places shall be pretermitted, which ingender perils & perplexed questions or dissensions among the people, or doe by any meanes cast doubt into the consciences of good men, or lastly doe minister small comfort or profit.

4. Out of the manifold places which are visible, apparaunt, those chiefly (before the residue) shall be chosen to be discussed, that are more apte and convenient for the place and time.

As for example there happen in the Evangelicall history places concerning assertions, and the same peraduenture touching high & misticall matters: Again other places wherein vices are reproued, and perhappes the very same inwherewith the multitude is knowen that pleasure tyme to be infected, or other places enstruvinge the lyfe and manners of men.

Here truly it shall be the parte of a wise teacher, to omitte those places, that demonstrate the assertions of faith, and to turne himselfe vnto those, that teach the duties of loue, wherein sinnes are corrected, and corrupt manners amended, seeinge the multitude is want to conceiue that doctrine, and of this also standeth greatly in neede.

Be it sufficiente once for all generally to note, that the places touching assertions, especially of greater weight and importance, are not to be handled, but before that multitude, in which are mixed many learned men, as is to be seene in greate Townes or Cities: and then more chiefly, when any heresies or errors be respect in which it is expedient to refute by those assertions more playnly expounded: Again with such periculeritie, as not only the learned, but also the vnlerned may perceiue them.

In which order verily Chrysostom also with wonderfull prudence and perfectie decideth many hard and difficult places, as touching the cause of sin in his laste homily. 60

These were
for the
purpose of
the
and
wishes

upon Mathewe, and that by reason of the Manichees which in those dayes had far and nere spied their benigne of two principles or beginninges, of the one wherof they affirmed all thinges to bee made: touching the same substance and equall dignitie of each persone in the holy Trinitie in diuers and sundry Sermons, because of the Arrians of that age. Nazianzenus both gaue and followed the like counsaile in a number of his Orations.

Amonge the places which are applied to the institution of lyfe in rightuousnesse, or to correction, those alwayes before other shall profitably be declared, which concerne the present state and conditions of the Church. As touching which thing somewhat we haue sayde already, what tyme we entered of the matter of Sermons.

These thinges thus generally premised, let us now weighe and consider what common places, maye seeme most chiefly to be chosen out of those which we haue gathered upon the historical narration aforesayde. Marc. 8. touching to the state of the Church and of the Ministers, to the intent a fruitfull Sermon maye be

done. Certes he that is purposed to teach and instruct that kinde of people which inhabiteth small Townes and Villages, shall with very good righte take those places that to their manners and dispositions are moste agreeable.

Places meete
for the inhabitants of
small townes
and villages.

Such places are these: Of the diligent hearinge of gods worde: Of learninge firste after spirituall, then after temporall benefites: Agayne those that to gaue after carnall thinges, that they better neede thinges spirituall: Of prayer, and thanks giuinge for meate and drinke, and other daily benefites of God bestowed upon vs.

Agayne if peradventure there hath happened lately any calamitie, or any great danger, then with greate fruite shall be handled a place consolatorie, as namely that God suffereth not his child: en longe tyme to be troubled

bled, or tempted aboue their strength &c. These kinde
of places, I saye, that minister either instruction or con-
solacion, shall very fytly and profitably be declared to
the vnlearned people, in whose capacitie and profyte in-
lye and conuersation all the whole oration of the Prea-
cher ought to be applied.

But in bigger towne and cities, where frequent as-
semblies be, in which no smal number of learned men are
intermedled, and many of the citizens and common peo-
ple can iudge indifferently well touchinge the doctrine of
religion, there, in deede, both the places which wee re-
hearsed may rightly be discussed (for what doctrine ten-
dings to godlynes shall there vnseasonably or vnfruite-
fully be taught, where men of all sortes and degrees are
assembled together:

Places to bee
expounded in
larger townes.

Albeit with somewhat more ample furniture as well of
argumentes as of phrases in speakinge, that is to saye
both of matters and wordes: And besides them other
places also, which are occupied in the confirmation or
consolation of assertions, of which sorte wee haue shew-
ed some packed vp in the foresayde Epangelicall histo-
ry.

For such a one is that, touchinge the merry and pro-
fidence of G D D, whereby he neuer ceaseth to care for
our affayres, and ministrerth abundantly vnto vs not one-
lye spirituall but also thinges corporall, and that to
euery one, yea, and in all our proceedinges, so that not
so much as a heaite of our heade without his good will
and wyse preordinance fallerth off, or perisherth.

Also touchinge mannes infirmitie, whereby it com-
meth to passe, that we cannot of our owne felues en-
dure, or by our owne industry prepare thinges necessa-
ry for our lyuinge: Further, that mannes wisdom
is attonyed in all difficulties and dangers.

Finally the Preacher oughte in this behalfe to be a

L. V.

Anguler

singular prudence and sharpnesse of wit, to the intent he may become all things to all men, and saue so many as is possible. The Apostle Paule sayth that he spake to the Corinthians as vnto carnall and babes in Christe, and that he nourished them with milke, and not wyth stronge meates, soasmuch as they were not able to perceiue any graue or profounde doctrine, as men giuen to lucre and carnall things: But to others (vndoubtedly) which had more profited and gone forward, he preached the Gospell after an other maner of teachinge, and by prououndinge places of greater weight and importance.

In lyke maner therefore shall the wise dispenser of gods holy worde, hauinge a dilligente consideration of the persons, tymes, and places, amongst many places strynge themselves, those onely a fewe, suche namely as he supposeth will bringe moste profite to the Church, and the same shall he more amply and plainer explaine.

As for the residue, he shall either (as is aforesayde) very sparingly touch, or altogether pretermitt them.

But to the intent, those men that endeavour to take vpon them the office of teachinge in the Church, maye the more easily and conveniently enture themselves, after the true generall diuine places of intention, to reape a large and plentifull croppe of fruite, wee will (not vntwillingely) adde one or two examples more.

For in deed every interpreter of the Scriptures ought to haue those places in a readinesse and at hand, thorough much musinge and meditation vpon them.

Therefore let vs examine the manyfolde doctrine
 a. Example, conteyned in euery the members of the Euangelicall narration, as touchinge Christ woo'dshipped of the wise men, which is extant Math. 2.

When Iesus was borne in Bethlehem, a Citie of Iury, in the dayes of Herode the King: Beholde, there came wise

wise men from the East to Hierusalem, saying: where is he that is borne kinge of Iewes? For we haue seene his starre in the East, and are come to worship him. When Herode the kinge had harde these thinges, he was troubled, and all the Citie of Hierusalem with him. And when he had gathered all the chiefe priestes and Scribes of the people together, he demaunded of them where Christe shoulde bee borne. And they sayde vnto him: At Bethlem in Iury.

For thus it is written by the prophet: And thou Bethlem in the lande of Iuda, art not the leaste amonge the Princes of Iuda. For out of thee shall there come a capitayne, that shall gouerne my people Israell.

Then Herode, when hee had priuily called the wise men, enquired of them dilligently, what tyme the starre appeared. And hee cent them to Bethlem, and sayde: Goe, and searche dilligently for the younge childe, and when yee haue founde him, bring me worde againe, that I may come, and worship him also. When they had harde the Kinge, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stode ouer the place wherein the young childe was. When they sawe the star, they reioysed exceedingly with great ioye. And went into the house, and founde the younge childe with Mary his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him giftes, golde, and Frankensence, and Mirre. And after they were warned of God in a dreame, that they shoulde not goe agayne to Herode, they returned into their owne country another waye.

The kinde is knowen to be didascalick. For & State Kinde.
is: that Christ is both true man & true God. For both his State.
natiuitie after the fleshe is briefely repeated, and also it
is shewed that the wise men which came out of far coun-
tries, gaue vnto him diuine worship. Wherefore it be-
houeth our sayth of and in Christ, true & perfect God, to be
maruelously confirmed.

The whole narration may be diuided into two partes.

whereof the one and principall declareth, how the wise men worshipped and acknowledged Christ, very man & very God, to be their saviour: The other depainteth forth Herode takinge counsaile how to oppresse and confounde Christ. Wonderfull (no doubt) and most diuers are the dispositions of men towarde Christ then newly borne: Some dwell farre off, and take longe iourneys to worshippe him: other some haue their bidinge in the same place where Christ is borne, and seeke forthwith to destroye him. Euen so cometh it to passe ofte times, looke vpon whom god most liberally powreth and bestoweth his spirituall giftes and graces, as the pure doctrine of his worde and such like, those make small accounte of them, yea (I had almost saide) contemne and dispise them: but amonge them, to whom hath happened scarcely any taste at all of the same benefytes, they are most highly esteemed and most greedily desired.

In the dayes of Herode the Kinge, behold, there came wise men from the East to Hierusalem.

I. Doctrine. The circumstances touching the time, touching the condition of the persons comminge, and touching the place whence they came, doe not onely purchase credite to the Euangelist reportinge such thinges, but also minister no small momente to the fortifyinge and establishinge of our faith likewise in Christ. That they came out of Persia it is likely, as well for that Persia is situate directly Eastwarde to Palestine: as also because they that in Greke are called σοφοι οὗ φιλοσοφοι amonge the Latines Sapientes: amongest the Persians are commonly termed Magi: that is to say, wise men. Witnesses here of are Hierom vpon Daniell, and Chrysostom vpon Mathew.

II. Doctrine. The Gentiles, accordinge to the oracles of the prophetes, began to be called vnto Christ, as soone as he was borne vpon earth. Wherevpon the wise men are of some celebrated as the first & original confessors of Christ.

III. Doctrine. God or Christ, without hauinge any respect or choise of persons, calleth all men vnto him indifferently,

differentely, and toucheth safe to illustrate their hartes with his holy spirite. Firste are called the Iewes, then the Gentiles: afterwarde poze simple Shepheards, then againe learned experte or wise men. So far forth in Chyist there is neither Iewe nor Gentile; circumcision or vncircumcision, Barbarian, Scythian, bonde or free.

Rom. 2.
Coloss. 3.

III. Institution. It is our parte and duetie, (in what place soeuer we be) with all our endeouore to seeke after Chyist. Those men came from the furthest parte of all Persia, with great costes & charges, with great paine & traile, and in so long and tedious a iorney, also with incredible perill of their liues. What becometh vs therfore to doe, who, wheresoeuer our minde is endued and garnished with faith, may there be sure to finde Chyist? Chyist is at home at our houses, and obtayneth the middell place wheresoeuer two or thre be gathered together in his name.

Math. 18.

Where is he that is borne Kinge of Iewes?

V. Doctrine. Chyist is a true kinge, albeit his kingdom be not of this worlde, temporall, or such a one as is gotten and conformed by force of armes, and strength of men: but heauenly, spiritual, eternal, and establiished all onely by the power of God.

Luc. 1. 13. 32.
23.

Ioan 8.
Heb. 7.

VI. Institution. It is worthy of great admiration that a fewe straungers, in an vnknown Countrey, in the chiefe and principall citie of all Iurye, where the kinges Courte with his warlike garrison was residente, durst make so notable a confession of Chyist being as yet base and obscure, of whom no ayde or succoure seemed to be looked for, by reason whereof greates stirres ensued, the kinge and all Hierusalem beinge vehemently troubled. But that came to passe vndoubtedly, forasmuche as they were enflamed with an inuincible faith towards God, and the holy Ghoste moued and droue forward their mindes.

Let vs therfore learne in like maner, being instructed with a sounde and stedfast faith, vnbashfullye,

and courageously contemning all daungers whatsoener, which seeme to bee set befoze vs, or also daily to be renewed of Sathan and the woꝛlde, to confesse Iesus Christ to bee our kinge and Sauour: yea, and by all possible meanes to publishe and declare his name.

Let the tyzauntes (lyke vnto Herode) stoꝛme and stampe, let the hypocrites soꝛge their wiles and snares, let the Scribes and Pharises take their crafty counsayles together, yet will not wee ceasse with all our harte and mynde to seeke, and with all boldenesse to confesse Christ to bee our kinge and Sauour.

VII Correction. Where are nowe those *αἰνέοντες*, those dassardes, which euen when all things are safe & sounde, doe yelde no confession at all of Christ or of faith in Christ: Let them bee ashamed of their ingratitude towards God.

Eor we haue seene his Starre in the East.

VIII Doctrine. God reuealeth his will vnto men diuers wayes. First truely internally, to witt, by the secrete inspiration of his spirite wherewith bee estwones moueth the hartes of all men, which is so far soꝛth necessary enery where, that without it no knowledge is supposed to bee certayne and sure.

And ofte tymes verily God certifieth by this meanes as wel the regenerate as not regenerate of most graue and weighty matters. Secondely externally: and that, eyther by his angels appearinge some tyme in visibler forme: Or by men, such as were the Patriarkes, Prophetes, Apostles and the electe of all ages, which moue and perswade other to the fayth and the holy actions of loue: Or by other creatures boyd of reason, amongst which may bee numbꝛed, as well all this wholle frame of the woꝛlde, distinated and adozned with hir partes, as also the fyꝛe in the bush, the cloude in lykenesse of a piller, and the starre, whercof we nowe speake. &c.

By these and such lyke meanes, God, whensoever it pleaseth him, declareth vnto mankinde his goodnesse, iustice, and power.

IX. Institution. We are admonished by the example of the wise men, that we should not be idlegasers and beholders of such tokens, if at any time they appeare. For God by his prouidence ordaineth all these thinges, and vndoubtedly to our instruction though not alwayes knownen vnto vs.

X Redargution. They erre and are deceiued not onelye in the stars, but also al^y heauen ouer, as they say, whiche by reason the wise men, were taught, by the guidinge of a starre, that Christ the sauour of mankinde was borne, goe about to commend Astrology, which they cal iudiciall and coniecturall, as an art certayne and infallible.

For that starre was not of the number eyther of fixed or erraticall, but verily a newe starre, which God woulde haue for a time to be seene, and agayne to banishe out of sight.

Yea, rather truly it was no starre at all, if we will credite Chrysostom, but onely the likenes of a starre.

In like maner the wise men gathered not by that starre any thinge touchinge the maner of Christs lyfe, or of those thinges which it behoued afterwarde to chaunce vnto him, as neither they obserued after the order of the Mathematickes, the disposition and aspect of other Planetes accordinge to their regions or houses, but they were taught that Christ is the kinge and sauour as well of the Iewes as also of the Gentiles. Moreover, that his kingedome is spirituall and heauenly, not carnall and earthly. Wherevpon it necessarily followeth, that whatsoever they obtained, they receiued it by the reuelation of the holy ghoste, & not by the canons of Astrologie: againe, & by the same spirite and star (which was with them in steede of & external word and euen of a preacher hymselfe) they were brought to the faith and the confession of faith, and that nothinge
cuer

euery came into their mindes as touching Astrological con-
tecture.

XI. and XII. Doctrine and Institution,

Seeing further that God vouchsafeth to teache the
wise men in this sorte by a Starre, and not by angels or
men, we shall heere woorthely note the wonderfull counsel
and purpose of God, whereby so oft as he determineth to
perswade any vnto hym, he applieth himselfe (such is his
wisdome and goodnesse) to their capacities, to the intent de-
erly they may profytte and goe forwarde thzough
those thinges wherewith they are moste chiefly acquaint-
ed.

Wherefoze it pleased God to call vnto hym the wise men
of the Gentiles being dilligent enserchers of naturall cau-
ses, by a signe appæring in heauen.

For the Starre was as fytte an instrument for that pur-
pose among those Persians, as the preaching of the worde is
known to be a most apt and ordinary instrument amongst
other nations.

But a while after, when the wise men had stepped vp to
somewhat an higher degré in the schoule of Christian doc-
trine, hee instructed them with the wordes of the Prophet
which they heard at Hierusalem.

Laste of all, (as being further profited) he taught them
also by his angels in a dreame.

Wherevpon therfoze wee haue to vnderstande what
great prudence and dexterity is required in them, that
take vppon them to teache, or by reason of their office
ought to teache others.

Certes it is very requisite that they accommodate them-
selues (in all that they may) to the capacitie of their hear-
ers, and make also their pzoofes and reasons of thinges vsu-
all, familiar and wel knowne.

For so Paule the apostle preaching of Christ the true God
to the Athenienses taketh occasion of speaking of a thing
manifest.

manifest to all men, to wit, of the altar dedicate to the vnknowne God: Afterwarde he proceedeth vnto reasons prouing the power and godnesse of GOD, playnly perceyued of all by the onely instinctiō of nature.

And we are come, to worship him.

XIII. and XIII. Doctrine and Institution.

They which see the Starre, that is to say, that haue teachers and guides, of whom they may by the woordes be rightly instructed in the exercises of Godlynesse, in their mindes faith springeth, and withall they are stirred by to the true worshipping and pure inuocation of God and vnto other thinges adioyned herevnto. But they that haue not teachers of the worde, or refuse to heare suche as they haue, doubtlesse it can not be, that they shoulde laye a right the foundations of faith, or otherwise profite therein. For faith commeth of hearing, and hearinge by the worde of God. Rom. 10.

Let vs all therefore praye vnto God, that if the trueth hath not as yet shined vnto vs, he woulde sende those that might enforme vs, by hearinge of whom we may also receiue true faith in Christ. But if the truth hath now already bene reuealed vnto vs, then that we may rightly vse it and direct the knowledge whiche wee haue gotten, to the true inuocation of Christ, through a lyuely fayth and sanctimony of lyfe.

XV. Doctrine. The wise men, whilēt they professe themselves to bee come to worshippe Christ, doe not obscurely testify and declare his diuine nature. For it is the Lord that ought to be worshipped. Deut. 6. Math. 4.

When Herode the King had heard these thinges, he was troubled, and all the citie of Hierusalem with him.

XVI. Correction. Wonderfull is the difference between the

Lib. II.

Of framing of

the Gospell, and men following the worlde and the things that are in it.

All come as by the grace of God the trueth of the gospell waxeth cleare, Princes and a great number of people seeke meanes to stop the course thereof. For the diuell without ceassing, moueth by his champions (suche as are described, Actes. 16. 17. 18. 19. 21. 23. &c.) bloody broyles and tragidies, someth battels, seditions and tumults, trusting he shal bring to passe by this meanes, that sounde doctrine shall be euill spoken of, suspected and become hatefull, & so by little and little be utterly explosed and abandoned of al men. And the worlde now adaies nourisheth euery where an huge heard of Satthans bondslauers, whiche at all times goe about craftely to take away the truth and to hinder the studies of the holy scriptures.

But they labour in vaine, as it is manifest that Herode also with his conspiratours attempted all thinges in vaine.

The trueth may for a time bee assaulted and hidden, but expugned and utterly abolyshed it can not be.

So also the vngodlye may accomplishe some thing after their owne desyre, but in the meane time the misers and blinde bullardes doe not perceiue that the vltorpe whiche they haue of the popes ministers of the worlde, will turne to their owne destruction.

For suche is this kinde of confide, that whosoener haue the vpper hande in it, are in deede miserablie vanquished and put to the foyle.

And vltorpe in this respect is nothyng els then a token of G O D S wrath and dengeance, whiche bursteth forth eyther vpon the children, nepheues, or vpon the posteritie to come.

XVII. Institution; Whiche of vs soeuer will declare our selues to bee the children of the light, if at any time wee persecute the Starre of trueth to shine any where

where vnto vs, let vs not with wicked Herode and his adherentes be troubled and keepe a sturre, but rather as ioyfull and glad let vs runne to meeete it, imbrace it with both our armes, and giue thanks vnto God for it.

XVIII. Doctrins. Herode, through ambition, riches, auarice, and ingratitude towarde god, was driuen to resist. He feared least a newe kinge rising vp, he should be put from his kingedome. The vnthankesfull multitude alwaies proue to the worst, willingly ioyne it selfe to the will of princes, especially in euill matters. It is euident, therefore, that men of haughtie minde, proud, puffed vp, vaine glorious, vponke thorough pleasaunt fortune, couetous, vnthankesfull to god warde, craftie, vnstable, and such as in a moment apply themselves vnto all thinges thorough a certaine carnal wisdom they haue, doe not lightly imbrace the Gospell, and doe very hardly enter into the kingdom of heauen. As touching which thing, Christ Math. 8. 19. Luc. 18. and the Apostles also els where doe preache.

And when he had gathered all the chiefe priestes and Scribes of the people together, he demaunded, of them where Christ shoulde be borne.

XIX Correction. The vngodly being prouoked with the maiesty of the truth appearing, sake diuers and son-dye wayes to oppresse it.

They apoint commissions, they call counsels and sinodes, and pretermite no rote of those thinges, which they suppose will bee profitable to the furtheraunce of their mischiefe.

The men of Anathoth goe craftely about to intrappe Iere. 11. Ieremy.

XX Doctrins. Out of the mischeuous endeouours of men the Lorde oft times draweth that which is good.

The consultations and mandates of the wicked kinge touching the enserching of the truth were the cause that the truth which befoze laye hidden, was out of the monuments

ments of the prophets brought into light.

Except this diligent inquisition had bene made by the kinges commaundement, neither the Persian wise men, neither the Iewes, yea nor yet we at this day shoulde haue so certaine knowledge of the place, wherein Christe was borne.

Beholde after what sort God wonderfully prouideth for his church, and how in it men profyte & goe forwarde in the knowledge of thinges spirituall.

There sprang by heresies, cruell and barbarous persecutions against the professors of the truth: in the meane season the church standeth steadfast, and is encreased, not onely for that it profiteth in the doctrine of faith, but also so much as it becommeth more ware and prouident in awayding or enduringe of daungers, & in humilitie, modestie, patience, and other vertues, exerciseth it selfe not without great gaine and aduantage.

Rom. 8.

For so truely it pleaseth GOD to delude the enterprises of the wicked, and to bying to passe, that to the goodly al things turne to the best.

XXI Institution. It is to be obserued in this presente place, that the colloquies and assemblies of learned men touching matters perteyninge to religion and the state of the Church, are oft times ordained to a very good ende and purpose.

And albeit there be commonly in such assemblies some hypocrites or other, yet is the truth by them or by the goodly adioyned with them sifted out and brought to light.

The wise men verily declare their opinion of the Starre, the Iewes searche the scriptures, and whillett in this sorte as well natural reason, as the word of God are with iudgment and dexteritie conferred together, a certayne definitive sentence is gathered out of them both.

XXII, & XXIII. Institution, and Correction. Herode asking counsaile of the chiefe priests & scribes, opportune admoni-

admonisheth vs, that in all matters of doubt we shoulde
crane aduice of those men that are perfectly sene in the
same.

It is not without cause commonly spoken abroade: Let
every man exercise himselfe in þe arte which he knoweth.
But now adayes a greate number of men doe euermuche
offende in this behalfe.

They presume to giue sentence touching matters of reli-
gion, that neuer has any taste in the sacred scriptures, yea,
that as well in maners as in opinions are cleane boyde of
all godlynesse and pyetie. What good shoulde we hope
for at their handes?

And they saide vnto hym: At Bethlem in Iury For thus
it is written by the Prophet: And thou Bethlem in the
lande of Iuda, art not the least amonge the princes of Iuda.
For out of thee shall come a captaine, that shal gouerne
my people Israel.

XXIII. Doctrine. Right excellent is the dignitie of the
Scriptures. For the scripture alone is vnto vs a certayne
and assured rule, saythfully shewing the truth as touch-
ing Christ and all thinges necessary to saluation.

Philosophy call proofes flowing out of the rivers of mans
reason; are of great weight, and bringe no small light to
thinges darke & obscure: But in case they be compared with
the scriptures, they ought to giue place as farre bnniete to
match with them. Like as truely when the wise men were
come to Hierusalem, where the scripture had hir place, & (as
ye woulde saye) hir mansion house, the starre whiche they
had sene in the East sozthwith disappeared and withdorew
it selfe.

XXV. and XXVI. Doctrine and Institution.

In Micheas the Prophet cap. 5. it is thus reade worde
for word.

And thou Bethlem Ephrata art little among the thousands
of Iuda; out of thee shal he com forth vnto me which shal be
the

the gouernour in Israell, whose outgoings haue bene from the beginning, and from euerlasting.

It appeareth therfoze that the Euangelist exprested the prophesye so farre onely as was agreeable to his purpose. Howbeit in the words of the prophet, not onely the humanity of Christ but also his diuinitie is playnely described and set forth.

And here againe like wise in this place is suggested vnto vs the wonderfull goodnesse of God to be considered, and the holy Scripture most highly commended.

For it pleased God euen immediately at the beginning to open and manifest his purpose, touching the procuringe of the saluation of mankinde by his sonne, and to the intent men should become daylye more certaine and sure of so great and woorthy a thing, and their faith by that meanes be nourished and encreased, he vouchsafed also to declare long before all the whole manner and the very circumstances how every thing should be done.

Hitherto it pertayneth that the prophet Micheas so longe time before, shewed as it were with his finger, the place where Christ should be borne.

It is our parte to giue vnto God continuall thanks, and perpetually to prayse hym which woulde haue as well the holy fathers, as also our faith by that meanes to bee established.

And as for the holy scriptures, in which those promises and prophesies are contained, and is declared how and after what sort they all at the length were accomplished and performed, let vs haue them euermore in high estimation, reuerence them, read and reuolue them without intermission, from the iudgement whereof to swarue but a haire breedeth, as they saye, is to be counted a very wickednesse.

XXVII. Doctrine. By the words of the Prophet, Christ is described to be a King and Lord, but such a King as whose kingdom is not carnall, but in deede spiritual, consisting in the

the hartes of the faithfull, and stretchinge so farre as the limites of the catholike and euerlastinge church doe extend. This church compriseth all the saintes and electe, and is an eternall church, the boundes whereof are contained partly in heauen, and partely in and aboute the whole woꝛlde. This honour therfoze and title of a kinge we finde attributed to Christ, both nowe at his natiuitie of the Gentile wise men, and againe at the time of his death of þe president Pilate a Gentile also, albeit not knowinge what he did. But the Iewes both first and laste in such wise employed their diligence, that from them the doctrine of saluation was deriued to the Gentiles. Nowe what maner of kingedome this is, it is of Christ in many places, as in the parables wherein he calleth the church the kingedome of heauen, likewise when he saied leaste he shoulde haue bene made a Kinge of the people, againe befoze Pilate, &c. Plainely and euidently declared.

XXVIII. Redargution. The false and trecherous Iewes doe nowe impudently interpret these wordes touching the kingedome and principallitie to concerne Zorobabell, of whom mention is made Esdr. 2. Haggus. 1. &c. And yet besides that they are conuicted by the authoritie of their owne auncitors, into whose head, duringe the time that Herode reigned and enquired the truth of the matter, no such thinge euer came, it can by no meanes be vnderstanded of Zorobabell, which is added of the Prophete, namely, that his outgoings haue bene from the beginninge and from euerlastinge.

This was very well noted of Chrysostom. And thus doe the Iawes reiecte the veritie explained vnto them of their doctozs, and dayly deuise absurd and false interpretaciōs of the diuine oracles, in such sorte that nowe it is euident that they are giuen by of god into a reprobate sense, and that as well the scriptures as euery other thinge besides (yet thozough their owne deseruinge) is become pernitious vnto them.

XXIX. Institution, But goe to let vs by the example of

the wise men submitte our selues wholly vnto Christ our kinge, and acknowledge þe incomparable benefites which we may receyue of him, if so be we will beleue in him with our wholle harte, and with such fidelitye and diligence as is mete, obeye his commaundementes.

Rom. 9.

Where as if we beleue and obey him in dede, then are we true Israelites, and citizens registred in the kingdome of heauen. Not all that are of Israell, are Israelites, but they that are the children of promise.

Then Herode, when he had priuily called the wise mē, enquired of them diligently, what tyme the Starre appeared. And he sente them to Bethelē, and saide; Go and search diligently for the younge childe, and when yee haue founde him, bringe me worde againe, that I may come and worshippe him also.

xxx. Correction. The vngodly albeit they haue rightly bene instructed as touchinge the trueth, yet is their conscience neuer in quiet. They giue no credite to the Scriptures, and therefore they turne themselves to the deuises of mannes wisdom. But as sone as they perceiue themselves to be conuincēd as well by the Scripture as by naturall reason, they knowe not in the worlde which way to turne them. Wherefore they conuert themselves to deceites and wiles, and when they are fully bent in their mindes vpon mischief, and in þe meane time stand in doubt of all thinges, they seeme as though they were moued with some fauour and zeale of the truth, but in very deed they imagine nothinge els, then howe to deface and oppresse it. But at the length their malice, one way or other, brasseeth forth in such wise that the godly may both eschew them and auoide their snares prouidly prepared.

xxxi. Institution. All the godly therefore are admonished to beware and circumspecte, and to obserue diligently, so far forth as may be, the tokens whereby they may finde out the fraude and impletie of those men, with whom they haue to doe.

Those

Those that goe about to oppresse the truthe, some are
fraintes, some hypocrites: of either of them we may be-
holde the image and paterne in Herode alone, and goe
no further. Both of them at the first coulloure their de-
uises, yea and saue themselves to sake with the godly,
to promote & sincere worshipping of God, as Herode saith
here that hee will worshippe Christ. But surely those
affections of the minde shine not forth, neither doth that
spirite appeare to be in them, which otherwise is to be
founde in the godly sort: but rather alwayes there are
noted in them either some wordes or deedes, out of which
it is no harde matter to gather their contempte and ha-
tred of pure religion.

Such a one is this, where Herode here not without
disdayne calleth Christ a childe, sayinge: Serch diligent-
ly for the younge childe.

Neither truely can the wicked any otherwise doe, then
extenuate the dignitie of Christ, the worde of God, the
Church, the ministry of the gospell: and one while open-
ly, an other while ouerthwartly, giue some signification
of their malignante minde, especially when they feare
either that it will come to passe, that their enormities shal
be disclosed and reprovved; or els their rebite and commo-
ditie any thinge empayred.

There is no doubt but that the Jewes perceiued some such Erd. 4.
signes in them, which after they were brought out of
Babylon into Iury, would haue ioyned themselves as in-
habitauntes vnto the Jewes, returned out of captiuitie, in
buildinge of the Temple: Howbeit Zorobabell would not
admit them: and that for god cause.

For albeit they approached themselves to worshippinge toge-
ther with them one and the same G O D, yet notwith-
standinge soone after they declared many wayes how cruel
innumerable enormities they were of pure & sincere religio.
And loe the Starre which they had seene in the East,
went before them, tyll it came and stood ouer the place,
where the childe was.

XXXII. and XXXIII. Doctrine, and Institution.

The iudgement of the Scriptures is heard, the common inclinges engrauen in the mindes of all men, likewise naturall causes are considered: and that, to the intente all those thinges (so farre forth as may be) beinge compared, amonge themselves, bothe our faith might be confirmed, and also the knowledge of spirituall thinges, chiefly of the rightuousnesse, goodnesse, mercy, and power of God, myght growe and encrease, in vs.

To which ende and purpose God himselte oft times is accustomed els where to adioyne estesones vnto his woordes and doctrine notable woorkes and effectes.

Let vs not contemne therefore the reasons and naturall causes which doe illustrate and set forth vnto vs the knowledge conteyned in the woorde of God, and wonderfully helpe forwarde our weake vnderstandinge.

XXXIII. Doctrine. There was neede of a starre, which shoulde shewe not onely the Citie, but also the house, yea and the childe himselte.

It is very lykely that all thinges there were so vile and abiecte, that no man woulde haue thought Christ the king to be there. Albeit the Scripture be a faithfull wytnesse & testifier of the truth, yet, is it needefull for vs to learne many thinges of men, of causes naturall, of signes, and of other of the same kinde, which are ordinary and allowed of God, and so be made certaine of many particular thinges necessary to be knowne.

And when they sawe the starre, they reioyced exceedingly with greate ioye.

XXXV. Institution. The doctrine touching spiritual matters by which we are directed vnto Christ, & our profit in Christ, we ought to imbace with gladd & ioyfull minds and also to giue thanks vnto God for the same. Which thinge truly they gladly will doe that haue any vnderstandinge at all what great benefit and profite cometh of sounde doctrine.

And entring into the house, they founde the young childe with Mary his Mother, and fell downe and worshipped him, and openinge their treasures, they presented vnto him gistes, Gode, and Frankensence, and Myrhe.

XXXVI, and XXXVII. Doctrin and Institution

Faith fixt on the promises of God is not deceiued, but like as god that promysed is true, so y^e faith also of the be- lieuer sendeth at the length the trueth by experience, and percepueth in dede the large frutes of sayth. By sayth the wise men were drawen out of farre Countries into Bethlem (for howe shoulde they haue taken vpon them so longe, difficulte, and dangerous a iorney, the way being altogether unknowne vnto them, except they had bene incensed with a wonderfull sayth :) there then they founde in very dede that which asoze they belie- ued.

Wherefoze let vs also, lookinge vpon the promises of god touchinge the benefytes as well of the life present as to come, neuer caste away our faith, but by the example of the faithfull Abraham, beyond hope beleue vnder hope, nothinge doubtinge, but that God will perfoyme his pro- mises, if not for our cause, which verely are vnwoorthy of his benefytes, yet for his owne sake.

xxxviii. Doctrin. The wise men whilist they ho- nour Chyist with that honour which is due to God alone, doe confesse Chyist not onely to be a man but also true and perfecte God.

Which thing they fyrst learned in Persia by reuelation from heauen, afterwarde in Iury by the oracles of the Prophetes.

XXXIX. and XL. Redargucion and Doctrin

Here are conuincd all heretikes as the Ebionites, Ce- rinthians and such like, which contended that Chyist is onely pure man, and not God. But much more grienously are confuted the Iewes, which when they had heard part, ly of the wise men, partly out of the Scripture, many and most certayne testimonies touchinge Chyist, yet would

they not adioyne them selues to the wise men, to the intent to worshipping him: as neyther they will be perswaded to this daye to worshippinge and acknowledge Christ to be true God. Howe much better had it bene neuer to haue had any knowledge of Christ at all: for vndoubtedlye looke how much more manifestly Christ is declared vnto them, so much more grievously shall they be punished, which refuse to beleue in him beinge knowne. But in deed those thinges ought to be fulfilled which God longe before by his Prophetes had pronounced touching the callinge of the Gentiles to come, and the reiection of the Iewes, and of a people to be raysed vp of no people, and of those that were a people in deed, to be abolished.

Esay. 10. 16.
Rom. 9. 10.
11.

Which thinges truely from the time y the wise men came to worship Christ, began wonderfully to be accomplished and euen to this present day are performed.

It is requisite therefore that the doctrine touching the callinge of the Gentiles be noted in this place.

XLI. Doctrine. To worshippinge with the bodie prostrate, and to offer gistes, are outwarde signes, to declare the inwarde disposition of the minde.

For God hath ordained that in profession of religion certaine rites and ceremonies shoulde bee vsurped in the Church, with which men myght testifie euery waye their godly and obedient minde.

And for this cause woulde God himselte likewise declare his will towarde men by certaine Sacramentes of him instituted; whercof such are the actions, that lyke as they shewe forth alwayes some signification of the fayth of men to god warde, so also they yeld the like signification of the good will of God towarde men. And yet is it not lawfull to admit here euery sort of signes, but those onely which are founde established by the worde of God. For to goe aboute to reduce againe the superstitious rites of the Gentiles alreedy abolished and abandoned by gods worde, were an heynous offence.

XLII. Doctrine. By the very kinde & manner of their present

And the wise men declare, that they make a true and perfect confession of Christ the sonne of God. They offered Golde, as who sayth, acknowledging him to be their King and Lord, which should most wisely gouerne and most mightely defende his spirituall kingedome, that is to say, his Church wherein they themselves were enrolled. Kings and Princes commaunde Golde or Coinage to be payde vnto them.

Whylest they offer Frankensence, they confesse him to be very God. For in sacrificing or consecrating of things, it was a custome commonly receyued for the most parte amongst all people, to offer Frankensence.

Wherefore Marcellinus the Bishop by castinge three greynes of Frankensence into the fire, is iudged to haue attributed a kinde of diuinitie to his Idols. The offering of Myrrhe testifieth that Christ is true man, which should dye the death. The people of the East partes, and especially the Iewes, had a custome to season the bodies of the dead with Myrrhe, by the vertue whereof they were kept from putrifaction, as the Philosophers doe auouch.

They therefore that confesse themselves first before the congregation to be citizens of the Church of God, and afterwarde that Christ is both true God and true man, doe make (as we thinke) so notable a confession of faith, that nothinge can be further required therein.

XLIII. Institution. We are admonished also by the example of the wise men, as well in our minde as in our bodye to worship Christ, to confesse and acknowledge him to be the head and Lord ouer his church, and as very man so also to be very god. Whereouer we offer gold or money to Christ, if we deale to our needy brethren any part of our owne proper substance. God giueth vs riches, & therefore wil be he honored wth our riches but the is he honored w^h we giue to his members. We offer Myrrhe, w^h we take diligent h^hede, least the corruption of sins do defile either our selues or others. We offer Frankensence of a most sweet s^houre, when our good deedes to the glory of God

Math. 23.

Rom. 12.

and chislinge of our neighbour doe shyne forth and become apparaunte to all men. Finally, we drawe forth of our treasures giftes gratefull to God, if, as the Apostle monisheth and beseecheth, We wake our bodies a quicke sacrifice, holy, and acceptable vnto God, which is our reasonable seruice, & not fashion our selues after the shape of this world.

XLIII. Correction. What punishmentes are not they worthy off, which hauing abundantly wherewith (after the example of the wise men) to honour & worship Christ the sonne of God, doe yet nothinge at all: they giue not to the poore, they make no confession of Christ, to be short, thou canst finde nothinge in them whereby thou maiest know them to be Christians. And although such appeare outwardly to be sober and modest, yet are they no better then the good and modest Gentiles. For no man is ignorant, that of a Christian man farre other duties and other wise done are required, then of a Gentile.

And after they were warned of God in a dreame, that they should not goe againe to Herode, they returned into theyr owne country another way.

xlv. Doctrine. The prouidence of God is euer bent to the moderating and aduancing of humane affayres. For, that Christ new bozn might be kept from danger, & the wise men might returne home safe & sound, & the rage of wicked Herode might be brydeled & stayd, God accordig to his vnsearchable wisdom prouided fyt & conuenient meanes. Who would haue thought & by this meanes the Innocents should haue bene saued, & the tyrant repressed? But truely God is no moze destitute of his purpose, then he ceaseth to take care for vs: which in dede is so great and wonderful, & euen whilest we be a sleepe, he suggesteth vnto vs & which is needefull to be done. So far forth also doe the godly oft times euen in their sleepe profit moze in good thinges, then the wicked continually wakinge profit in euill.

xlyi Redargution. Why do & ungodly way proude, boasting of

of their owne strength: why threaten they to do al things as they lust: why doe they not rather obserue, how easely and quickly all their deuises are ouerthrowen: as for example whatsoeuer Herode went about is subuerted onely by a dreame.

XLVII. Consolation. Let the godly consider these thinges diligently, and beleue that God will neuer faile them. For he will destroy both his and their enemies, when and by what meanes we least suppose: If so be wee repose our hope and confidence in him, hee will bringe to passe undoubtedly whatsoeuer he shall iudge to be expedient for our saluation.

XLVIII. Doctrine. By this place it is manifest, that oft times dreames are sent of God, and that men when they dreame are taught of God, & warned of most weightie matters.

A little after the Euangelist declareth that Iosephe likewise was by an Angell admonished in his sleape to flie into Aegypt: and againe how after certaine yeares expired he was commaunded by like meanes to returne into Iury. Many examples are extant as wel in y^e olde as new testament. And mark in the meane time, how diuers and sondry waies God openeth his will to men.

XLIX. Institution. The faith and obedience of the wise men is commended, whichs did not unwillingly obey the monition giuen in their sleape. There might easily haue risen in their mindes new doubts and scruples, & they mought peradventure haue thought thus: If this, whom we haue worshipped, were God, he would be nothing afrayde of Herode, neither should we be forbidden to return to Herode. But they in no wise troubled themselves with any such carious inquisition, yea utterly excluding al such cogitations, they accomplished with cheerfull minde y^e which they were commaunded. Let vs therefore also enure our selues without backsliding to obey the voyce of god, which we oft times heare, if not in dreames, yet settes in the holy Scripture, in the vniuersall en-
gine

gine of this worke, in our vnderstanding and perfect reason, in those thinges that teache vs publicly in the church, and that priuately prouoke vs to the thinges that are good and iust, specially, in the notable doctores and examples of holy men. For by these and such like meanes God at all times talketh with vs, and prouoketh vs to obedience, and all kinde of vertues.

L. Institution. What other thing shal we suppose the godly wise men to doe after they were returned into Persia, then all the dayes of their life with great gladnes and fauour to haue preached vnto their nation this Iesus whome first they had learned by secrete reuelation, and by the starre, after ward by the Scriptures, and had belieued and worshipped him both as very God the sonne of his heauenly father, and also as very man the sauour and redeemer of mankind?

In lyke maner, therfore, if there be any of vs, whiche are before the residue of our brethren, lightned and aduanced of God to an higher knowledge of spirituall thinges, let vs not suffer our selues by any meanes to be letted, but that we may preach Christ sincerely, faithfully enforme al others, confyrme and strengthen those that haue any whit profyted, and lastly direct all our thoughts, wordes, and dooers to celebrate the glory of CHRIST, and procure the profyt and blyssie of our brethren.

Now if according to the maner of the time presente, and according to the state of the Church, it seemeth good to selecte a few places amongst so many, then chiefly shal be byged with great fruite, those that excite men to make confession of Christ both true God and true man. Such places are 4. 6. 7. 13. 16. 17. 41. 42. 43.

In these if a man stande somewhat longe, and spende the principall parte of his sermon, he shal very much profyt his hearers, especially the slow and duller sort. Amonge the people giuen to the superstitious obseruation of celestial motions, of dayes, of howres, or to vniuati-

ous, the 9. and 10. place shal prudently be discussed: where-
unto it becometh those thinges to be applyed whiche are
iudged confor:mable to the same argument, accor:dyng as
thou shalt deeme it profytable to the capacities of the hea-
rers. For so doth Chrysostom also vpon this place refer in
many wordes iudiciall Astrologie. If it be expedient to
innesigh with sharpe speaking against the enemies of the
euangelicall veritie, the 14. 15. 16. 17. 18. 28. 29. 30. 31. places,
will minister large and sufficient matter ynough. Finally
where the people neglectinge Gods worde and diuine af-
faires is to bee stirred vp and awaked from their fylthy
suggishnesse, and to be induced to the hearing and loue of
Gods word, it shal be conuenient to sticke somewhat the
longer in the enarration of the places, 3. 5. 8. 9. 11. 12. 13. 14.
16. 17. 19. 20. 21. 22. 23. 24. 30.

Thus muche to haue admonished is sufficient.

Here followeth an other example out

of Luke. 2.

And his father and mother marueiled at those thinges,
which were spoken of hym. And Simeon blessed them,
and saide vnto Mary his mother: Beholde, this childe is set
to be the fal and vprising againe of many in Israel, and for
a signe whiche is spoken against. And moreouer the sword
shall pearce thy soule, that the thoughtes of many hartes
may be opened. And there was a prophetisse one An-
na the daughter of Phanuel, of the tribe of Aser, whiche
was of a great age, and had liued with an husbande seauen
yeares from hir virginittie. And she had bene a widowe
about fower score and fower yeares: whiche departed not
from the temple, but serued God with fastinges and pray-
ers night and day.

Example. III.

And she came forth that same hower, and praysed the
Lorde, and spake of him, to al them that looked for redemp-
tion in Israel. And when they had perfourmed all things
according to the law of the Lord, they returned into Gali-
le, to their owne citie Nazareth.

And

And the childe grewe and waxed stronge in spirite, and was filled with wisdom, and the grace of God was vpon him.

Division.

State.

Kinde.

I. Confession.

This narration containeth a double confession of Iesus Christ, namely that he is the true Messias promised to the fathers, and true God (for this is the state and summe of this present reading): the one made by Simeon, & other by Anna the prophetesse, two persons of great estimation, and of notable sanctimony of life. Whatsoever therefore is here rehearsed pertaineth to the kinde didascalick.

And his father & mother meruciled at those things, which were spoken of him.

These words are thus added to y^e sermon & shankes giuing of Simeon going next immediatly before: we ought in the meane time to obserue here dilligently, what things conduce to y^e comon places of christian doctrine. These are such as follow.

I. Doctrine. The foundation wherbyon our faith in christ doth stay, are y^e reuelations sent of God to y^e godly, or the church. For by this meanes were taught & entrusted the shepherds, Simeon, Anna, Zacharias, Elizabeth & many other more esteemed wth holy & ghoſt, which al confessed & testified y^e Iesus is y^e promised Messias, & sauour of our soules. Therefore albeit many other reasons do eocur which may worthily induce vs to beleue in Chriſte, yet ought these testimonies to be of great weight & importance wth vs, & to stir vp faith in vs. For which cause also it is euident, y^e they were registred amonge the sacred scriptures.

II. Institution. It becometh vs highly to esteeme of y^e holy scriptures, whiche containe those notable testimonies of Chriſt our sauour, & out of the to seeke y^e ground & confirmation of our faith. And moreover we must dilligently enserch, heare, obserue, & reuolue y^e witness of all famous men touching Chriſt and the vniuersal doctrine of religio, whether the same be newely reuealed by the holy Ghoſt, or taken out of the Scriptures. For by this meanes Faith hath euen from the beginnunge bene planted in

in the church, and yet still groweth and is nourished, lyke as in dedde there haue bene, bee, and will bee some at all times which are not afrayde to beare witnesse of. Christ, euen when the hazarde of their life is set beefore their eyes. For whiche cause they are called Act. 1. and els where, Confessors and Martirs, that is to saye witnesses. Therfore with their testimonies also oft times renoked into memozy, we ought to strengthen and fortify our faith.

III. Redargution. Forasmuch as both here in this place and also els where Ioseph is called the father of Christ, a great sort gathered that Christ was borne of the seede of Ioseph and that Mary remayned not an vndefyled virgin. But they are conuincd by those thinges which we reade Luke. 1 : When the angell had declared vnto Mary, that she should beare a childe : How can this thing be so, saith she, seing I know not a man : The angell answered forthwith :

The holy Ghost shall come vppon thee, and the power of the highest shall ouershadowe thee, And therefore the holy one that shall bee borne, shall be called the sonne of God.

And Simeon blessed them.

III. and V. Institution and Correction. It is our duty in lyke maner to wish well and congratulate with those whom God voucheth safe to adorne with his spirituall benefites, yea and we ought also to giue thanks and sing prayles vnto God for them.

The angell Gabriel and Elizabeth called the virgin Mary, in semblable wise, blessed and happy aboue al women. But those y do not reioyce in other mens gifts and graces, especially spirituall, but enuy and disdayne them, declare themselues sufficiently not to be Christs disciples, neither to acknowledge the benefites of God in his saints. Therefore as of enuy and hatred, so also deserue they to be accused of ingratitude.

And sayde vnto Marye his Mother : Beholde this childe

childe is set to bee the fall and vprisinge againe of many in Israel, & for a signe that is spoken against.

VI Doctrine. Simeon calleth to minde the oracles of the Prophets as touching Christ, and chiefly that of Esay, 28: The worde of the Lorde shall bee to them an offence, that they may goe on and fall backward and be broken in pieces. And after a few words: Beholde I lay in Sion a stone, an approued stone, a corner stone, a precious stone, a sure foundation: he that beleeneth, let him not be to hastye. Which place Peter also Act. 4. likewise in his first Epistle cap. 2. interpreteth after the minde of Simeon, saying: Christe is a stone sette to bee an offence and ruine of them that will not beleue, and to be an vprisinge againe of the beleeuers.

To the same effect also speaketh Saint Paule Rom. 9. who againe 2. Cor. 2. doubteth not to pronounce the verie gospell to be a swet smell vnto God, to those verily that are saued, the fauour of life vnto life: But to them that perish, the fauour of death vnto death.

Here vpon it followeth that whether men be saued or damned it dependeth chiefly of Christ. For they that beleue in hym obtaine saluation, but those that wil not beleue are damned: like as Christ himselfe also desyneth Marc. 16. Who then perceiueth not the most ample dignitie of Christ to be here celebrated and set forth? Furthermore, as those y are saued ought to ascribe the benefyt of their saluation onely to God and to his goodnesse, sayinge namely they receiue also the very power of beleauing freely of God (for faith is the gifte of God): euen so those that perishe, perishe onelye through their owne defaulte whilest they refuse to beleue and to receiue the benefyts offered.

Which thing the Apostle Rom. 10 out of the same prophet Esay obiecteth to the unbelieuing Iewes. All the day long, saith he, haue I stretched out my handes to a people that be-

Ephes. 2.

beleueth not, and that speaketh against me. Therefore not vnto God, but to our owne malice and wickednesse ought our damnation to be imputed.

VII. Redargution. Like as Christe by him selfe and simply is the cause of the risinge bp of many, and not the cause of ruine or falling but accidentally or by occasion: So the Gospell also by it selfe is the power of God to saluation to euery one that beleueth: but if debate, sedition, or any publique calamities doe arise, that cometh to passe onely by occasion, whiche vngodlye men, hypocrits, concutuous misers, tirauntes and such lyke doe seeke and procure.

For assoone as they perceiue that by the Gospell their incredulitie, and corrupte maners are reprobued, and drawne to the tribunall seate of God and there condemned, they leaue no stone vnturned, to the intent they may oppresse it and vtterly extinguishe it.

Let therefore those maliparte and subtile deceyvers holde their tougues, which in these dayes falslye flaunder the Gospell and mooste cruellye molest all good men with false accusations, as though Christe were the ruine and fall of a great number by hymselfe, as though the Gospell dyd nothinge els then destroye and marre all, and lastely as though the godly teachers were the authours of dissentions, sectes, seditions, tumults. &c.

When as in verry deede they wishe well euen from the botome of their harte to all sortes of men, and labour by all meanes to erecte, edifie, saue, and traine all men to a better lyfe in **C H R I S T** Iesu.

But what doest thou? Suche complayntes of the vngodlye haue beene hearde euen from the fyrste beginninge, as in the time of Elias, Ieremye, and Micheas the Prophetes, in the time of the Apostles, and in all ages hereafter. Shall the eares of menne be troubled and disquieted with such flaunderous voyces.

But

But how these are to be resisted and their mouthes to be stopped, every man may learne out of Tertulian cap. 4. 41. of his Apologeticus, out of Cyprian against Demetrianus, Augustines booke of the Citie of God, and the hystory of Orosius.

VIII Institution. Let vs pray continually vnto god our heavenly father, that he wil not leade vs at any time into temptation, nor suffer vs to stumbe at the offendicles, which, of the humilitie of Christ, or of the doctrine of the Gospell, or of the conditio of the ministers, or of some other lyke cause, may seeme to arise. Where if by reason of our infirmitie, or also by the iust iudgement of God for our sinnes, it chaunceth vs at length to fall: then that he woulde by his mercy and for the glory of his name, erect and lift vs vp againe.

IX. and X. Doctrine and Institution. That Christe was an offence to a great number of the Iewishe nation, the Apostle Rom. 9. 10. 11. plainly sheweth, where he disputeth of the reprobation of the Iewes, & calling of the Gentiles. Againe, 1. Corinth. 1. We preache Christ crucified to the Iewes an offence, and to the Gentiles foolishnesse.

Act. 13.

Paule also and Barnabas to the Iewes, To you first, say they, it behoued the word of God to be spoken, but forasmuch as ye repell it, and iudge your selues vnworthy of eternall lyfe, beholde we are turned to the Gentiles. Likewise Peter in the seconde chapter of his first epistle, doth not obscurely reason of this matter.

Wherefore all men are admonished, and especiallye those whom God hath boughsased to illustrate, more then other, with the knowledge of his sincere doctrine, to ponder deeply with themselves, what maner of example is in the Iewish nation set forth vnto all that are grased into the church of God.

That people was peculiarly well beloued of God, and of them alone God gathered to hymselfe an holie Church: but yet for theyr ingratitude they were reiect ed.

They

They therefore that now stande in faith; let them not be
proude thereof, knowinge their ruine is at all times
likewise to be feared. Certaine it is, that if we which
haue longe since receyued the light of the gospell, doe not
proceede to bringe forth frutes worthy of the gospell;
otherwise then hitherto we haue done; God will sooner then
we be able to take his kingdome away from us, and give
it to a nation that will bringe forth worthy frutes in
deede. When will ye awake, O ye stubborne and stiffnecked
people oppressed with continuall sinne? **XXII.** Institution and Consolation. With what
force and power all wicked hypocrites, false teachers,
heretikes and teyantes haue to this present day with-
stande our saviour and redeemer Christe, from the time
that he was first manifested in the flesh, may partlye out
of the Evangelicall history, Actes and writings of the
Apostles, partly out of the Ecclesiasticall histories, inough
and to much appere. And surely in Christ, which is in many thinges set forth
to be for an example; shineth a type or figure of Chris-
tian life and euen of the whole Church. Wherefore seeinge Christ himselfe hath alwayes suffe-
red contradictions and controwlements; it is not to be
meruayled at, if the godly also be offetymen and in ma-
ny thinges spoken againste.

For contradiction or persecution we may knowe to be
as a sure token, whereby the true Church of Christ is
discerned from the synagoge of Sathe. For so it is proued, that, as many as will liue godly in
Christe Iesu, muste suffer persecution. And as hee that
was borne after the flesh, persecuted him that was borne
after the spirite: euen so is it now.

And our Lorde Christe hymselfe vnto his disciples, If
ye were of the worlde, saith he, the worlde woulde loue
his owne. If they haue persecuted mee, they will also per-
cute yon.

2. Timoth 3.
Galat. 4.

John 15.

P.L.

But

But let vs be of a good courage, and comfort our selves
in aduersitye by the example of Christs goinge before
vs.

Rom. 8.

We knowe well enough that seruantes can not be
in better place, then their lord is in: wherefore let vs be
patiently to take the lot that God hath appointed vs in
the confession of the Gospel, nothing doubting; But that if
we suffer and be humbled here with Christ, we shall also
with him be exalted and haue the fruitiō of eternal glory.

And moreover the sword shall pearce the soule that
the thoughtes of any hartes may be opened.
XIII. In Doctrine. The blessed Virgin hir selfe
suffered no doubt exceeding much griefe and anguish for
Christs cause. For what hart had she (may we thincke)
stay not when for feare of Herode she was flied to
into Aegypte, and there liue longe time in exill; nor whē
afterwards beinge loste by the way she sought hir sonne
very carefully in euery company; but when she sawe him
hanging on the crosse, and distressed with all kinde of con-
tumelies: Where is no doubt but that she was then be-
hekenly troubled, and had almost thought, that he was
not the true Messias whom afore she beleued, & of whom
she had conceiued a most certaine hope.
Such an offence therfore or at least such inward bea-
uines; is noted by the Metonymye of a sword beinge
so: we with it.

Psal. 73.

Howebeit here we may learne, that no man is so perfect,
but that now and then he suffereth some offence (sayn-
quished by the infirmitie of the flesh) by reason of Christ
or the Gospel.

Corinth. 10.

For even the Saintes also doe oftentimes complaine, that
their fate are well nigh caused to slide: whiles they behold
the godly here on earth to be afflicted and the wicked to
flourish in prosperitie.
But so it is, God helpeth his chosen in due tyme, and by
stretchinge forth, as it were, his hande, lifteth them vp;
whom he perceyueth to be in daunger.

Temp.

Temptations are not perpetuall, neither doth God suffer any to be tempted with them above their strength.

XIII. Institution. Let vs acknowledge therefore our owne weakenes, and if at any tyme it chaunceth vs to wauer and fayle either in doctrine or deedes, let vs remember that we are not better then the relesse of the Saintes, and with all let vs require and expect at gods hande, that he would confirme vs in the truth.

XV. Doctrine. Ruine or byrthinge, as they happen for Christs cause, are not light or hidden, such as maye be apprehended onely by thoughts, but very graue, sharpe, vehement, and such as are apparant and open, so that all men haue power to iudge of them.

For all maner of offences doe first springe in the harte, where the thoughts doe accuse or also excuse one an other, and as ye would saye, strine and conflicte amonge themselves, notwithstanding a litle while after they breake forth into wordes or else into manifest deedes.

So lurked the offence of **CHRIST** some whiles in the hart of Peter, whylest he priuily thought: What Christ, whom the Iewes so spitefully entreated, was in no wise the true Meſſias.

But in short space after his thoughtes were disclosed, when he openly revolted from Christ, yea and flatly denyed that euer he knewe him.

Wherefore howe Christ was to him an occasion of ruine or fallinge, euery manne myght then easily iudge.

Contrarywise, they that belæue, doe fyist in their harte belæue vnto rightuousnesse, and after ward with their mouth make confession to saluation.

Which whylest they doe, all men maye iudge, howe **CHRIST** is to them a resurrection or byrthinge againe.

XVI. Institution. Being therfore the case standeth thus,
P.ii. that

that euery offence is first conceived in the hart; and after cometh abroad into light: It behoveth vs truly to pray vnto God, that he would vouchsafe so to purge and fortify our hartes with his spirite, that no offences take any roote in them.

Or if at any time we beginne to waiver and doubt as touching the dignity of Christ, or excellency of the Gospell, then that he would by his holy spirite and word strengthen vs, before such cogitations come to light, whereby either the destruction should of necessity folowe.

II. Confessio
of Christ.

And there was one Anna a prophetesse the daughter of Phanuell of the tribe of Aser: she was of a great age, and had liued with an husband seuen yeres from hir virginity. And she had bene a widowe about fower score and fower yeres, which departed not from the temple, but serued god with fastinges and prayers night and daye.

XVII. Doctrine. In this seconde parte touchinge the confession of Anna, where many thinges are rehearsed attributed to hir person, as the name of Anne, the gifte wherewith shee was adorned, prophesse, hir parentes, tribe, age, hir former state of life, hir widowehood, place, she departed not out of the temple, hir exercise or maners, she serued God with fastinges and prayers night and daye: these thinges, I say, thus attributed vnto hir, wee shall perceiue to be heaped together to the amplifyinge and augmentinge of hir dignitie, by reason wherof the authoritie of hir testimonye or confession which she made of Christ, is of necessitie also illustrated and increased.

Hereupon wee haue to consider that there is no estate or degree of men, which God refuseth but that euen to all, so they embrace righteousness and pietie, the holy ghost is giuen and the trueth revealed.

Beholde, I beseech you, what great diuersitie there is, of those that confesse and cetebrate CHRIST as soone as he is bozne.

Some are angels, some are humaine creatures, and of them both men and women, some are simple and rude shepherdes, and the same lewes and neighboures bozne, some are learned some vnlearned, some are pagan wyse men and straungers, some are married folke, as Zacharias and Elizabeth, some single as Anna the widow &c.

For certes he that was sent to procure the saluation of all men, is worthily made manifeste to all sortes of men, and of the same honozed and praised.

XVIII. Institution. Let euery man haue a diligent consideration of his owne callinge, and be altogether in this, that he may please the Lorde in that state wherunto he is called.

1. Corinth. 7.
Collof. 3.

For in eche kinde of life we may serue and please GOD, least any man should thinck y he might iustly pretende any excuse. Albeit it can not be dissembled but that sometime in one kinde of life more oportunitie doe happen to furtheraunce of pure inuocation, and to the accomplishment of such like duties of pietie, then in an other, which thinge both here in this place, and also 1. Corinthians, 7. touching single life, we see to be signified.

XIX. Institution. Amongest other exercises of godlynes here is commended vnto vs the continuall inuocation of gods name, and fasting, wherof that goodly sayth, this humyltye and mortyfycatyon of the fleshe.

Further shalt thou thincke it sufficient in case, thou overpasse thy selfe in these kinde of bodily actyons, whyle common prayers or publick fasting is appointed, but rather thou shalt inuoyde thy selfe to this, that of thine owne accorde, without the appoyntement or commaundement of any man, thou maist cheerefully accomplysh all thinges, as it is euident the widow Anna did.

GOD is moste cheerefully delighted with a free harted, cheerefully, and liberrall worship.

But severally by name these exercises are to bee com-

intended to ~~widowes~~, unto whom, is sette forth and be-
 paynted in Anna the Prophetess, an absolute image and
 paterne of life rightly to be framed. ~~Whereto may~~
 be added that which is reade as touching ~~widowes~~.
 1. Timoth. 5.

And she came forth that same hower, and prayed
 the lorde, and spake of hym, to all that looked for redemp-
 tion in Israel.

XX, and XXI. Doctrine and Iustification. This thing
 may all men worthily iudge to be euen miraculous, that
 so many men and women of diuers degrees and calling
 hauing no talke or communication together before, and
 without making any conspiracie, should pronounce one and
 the same sentence of Christ, namely that he is both true
 God and true man, the Messias, that was promised to the
 fathers.

And certes this consent and agreement of a doctrine and
 confession of Christ, ought greatly to confirme and esta-
 blishe our sayth.

Neither let vs doubt to adioyne our selues vnto that
 Church, in which is beare a perpetuall consent both in
 the doctrine and confession of Christ.

For this confession is as it were a marke and token wher-
 by the true Church is adorned, and sequestered from the
 false.

They that consent and agree not with the catholike
 Church of God, which euen from the beginninge of the
 worlde hath alwayes confessed and preached Christe to
 be the true Messias, which should breake the Serpentes
 head, do exclude themselves from the Church of Christ,
 and departinge awaye, become the authors of newe
 sectes.

And surely without the Church which standeth vpon
 a perpetuall consent of doctrine, no man can any more
 obteyne saluation, then without the arke of Noe any
 could be saued from drowninge, the flood couering and
 swallowinge vp all thinges.

Therefore

Therefore nothinge is more amiable then the concord
and unitie of the Church, beinge where the same is by the
temeritie and mallice of wicked men once broken and
dissolved, it can by no Countells, Synodes, Colloquies
or assemblies be amended and redressed, except the holy
Ghost doe after a certaine priuie and wonderfull ma-
ner conciliate the myndes of those that be at variance.

XXII and XXIII. Doctrine and Institution.

Confession as touchinge Christe ought not to be done
in budder mudder, but openly and before all the Con-
gregation. Let our newe followers of Nicodemus goe
packe them hence, which are of opinion that they doe
abundantly satisfie the duties of Christians, when as
they whisper in the eares of two or three that they pro-
fesse the trueth of Christ.

But that is not sufficient: for it is required that thou
make also confession before all men, whensoever the opor-
tunitie of confessing shall offer it selfe to the glory of God
and edifyinge of our neighbour.

And this oportunitie is not to be omitted, but rather dili-
gently to be sought for: for as Anna was inflamed with
incredible fervency of faith, which durst so promptly and
freely confesse Christ openly in the very temple: Can to
we also, if at least there remaine any traces of sincere
faith in us, ought not lesse willingly and unhesitatingly to
confesse Christ as occasion shall serue, and be ready to ren-
der an account of our faith to euery one that will require
the same?

XXIII. Doctrine. The Euangeliste hath not ob-
scurely signifie, that Anna witnessed by his confession
that the redemption and deliuerance of mankind, which
was brought into the power and seruitude of sinne and
death, ought to be accomplished onely by Christ, which
the Lawe and Prophetes had euery where declared.
XXV. and XXVI. Doctrine and Consolation.

The expectation and looking for redemption is a notable token of the true Church. For in the Church alone remaineth the undoubted hope as touching redemption and salvation, and the godly comfort onely donne with an unshaken Faith looke for salvation by and for Christ.

For which cause the church is thought to be armed with such a Faith touching Christ our saviour, that the gates of hell can not preuaile against it.

Wherefore with this hope of redemption to be had in the Church let the godly comforte them selues in all dangers and temptations.

With this hope let the weaker sort be armed as ofte as they shall enter into any spirituall conflicts.

And thou whosoever thou arte, take heede in any wise; that thou be alwaies in the number of them; that looke for redemption of Christ.

Which if thou doest care for in deede, thou shalt no doubt feele every where great peace and consolation.

And when they had performed all things according to the lawe of the lorde, they returned into Galile, to their owne citie Nazareth.

XXVII. and XXVIII. Doctrine and Institution.

By the lawe of God it was commaunded, that euery first borne should be brought and consecrated to the Lord. Gods lawe hath nothinge vaine or superfluous in it, but what soeuer God commaundeth, is grounded vpon iust and weightie causes.

Wherefore God saith well that al the first borne in Israel was due vnto him, from that time wherein he strake all the first borne in the lande of Aegypt. But now all euen as manye as profess Christes religion ought to be brought forth and consecrated to God, so much as all the glory and benediction of that ancient people is conueighed by Christ to the belouinge Gentiles, as Peter in his first Epistle Cap. 2. apparently teacheth:

You, saith he, are a chosen Kinde, a Kinglye priesthod, an holy nation.

We are admonished therefore that we should with al studie and diligence endeour our selues to obserue the law of God.

If Christ the author and lord of the law, did humbly submit himself to the law, what excuse shal we make, whereby we should not obey the law? It remayneth therefore that we consecrate our selues wholly vnto God, not onely in our younge and tender age, but also all our lyfe longe.

The ceremonies and oblations of Moyse are verilye in our dayes abolyshed, neither is it required of vs that we shoulde offer for our chyldren Turtle doves or yonge pigeons:

Nevertheless it is our part and dutye in case we haue any chyldren bozne vnto vs, fyrst to acknowledge them to be giuen by the onely godnesse of God, and that we owe vnto hym unspeakable thankses for so great a benefite. Whoresouer we shall consecrate them vnto the Lorde, if so farre forth as lyeth in vs, we bying them vp in the feare of God, and in the simplicitie of doves, in modesty and innocencye, and to instruct them throughout all their life, as that for their sanctuony and vertues the name of God may be glorified on earth.

This is one manner of consecratinge chyldren to the Lorde, set forth vnto all christians: Ye fathers bringe vp your children in the nourtour and correction of the Lorde, for the whole institution and chastisement ought to be directed to the glory of the Lorde. Ephes. 6

And the childe grew, and waxed stronge in spirite, and was fylled with wildome, and the grace of God was vpon hym.

XXXIX. Doctrine. All thinges truly in Christ are very excellent and singuler, and that by reason of his diuine nature isped to his humayne.

Notwithstanding we may iudge also in generall of all chyldren

children, especially those that are borne of faithfull parents, that the holy Ghost vouchsafeth likewise to strengthen them, which in orde is the most ample benefytte of God toward vs. For this cause Christ not in one place greatly commendeth little children.

Math. 18.

Luc. 12.

Except ye turne and become as young children, ye shal not enter into the kingdom of heauen. Suffer little children to come vnto me & forbid them not, for of such is the kingdom of God, &c.

Iere. 1.

Luc. 1.

XXX. Redargution. Who therefore is of so mischeuous a minde, to cry out y^e young children, which Christ so muche commendeth can not be partakers of spirituall benefyts: and to restraine them from baptisme and all sacred rites: God voucheth safe to sanctifie some euen in their mothers wombe, whiche is reported of Jeremy and Iohn the Baptist, in the scriptures, some he sanctifieth estates in their childhoo, as Samson and others: why dost thou the eunie such, and wilt not suffer them to be consecrated to the Lord?

xxx. Institution. How much better that we doe, if we entirely loue young children being so deere vnto god, and deuoutely reuerence them as the electe organs of God: as gain if we pray to our heauenly father, that hee woulde enforce their harts with his holy spirite, and direct them to learne and embrace true pietie and godlynes.

Proverb. 1.

For the feare of the Lorde is the beginninge of wisdom.

Let children therefore be nourtered and taught in the elements of sounde doctrine. Where the foundations shall in this wise be layde, the lord will add happy successe and proceedings in the rest.

Wee will fill them with wisdom, and the grace of God shall bee vpon them, as it shall seeme good vnto the Lorde, in whom alone it lieth to prescribe the meane. Ohappy are those children of whom it may in some sorte be iudged that God doth illustrate them with the light of his grace.

xxxii. Correction. Albeit it chiefly dependeth of the goodnesse of God, that children are made strong in spirite, filled with wisdom, and by the speciall grace of God prospered in all their proceedings, yet that a great helpe and furtheraunce hereunto remaineth also in the parentes, no man is ignorant.

The first education of children even alone for the most parte is the cause, that we haue either good or ill citiezens. For looke what impes we bringe vp, such men in a maner doth the common wealth receiue of vs afterward.

Beware how thou thinkest them to proue good men, whom bringes boyes, thou seest to be of rude and dissolute maners.

What great infection of euills children take of their parentes, and what mischeuous examples they mark oftentimes at this age in their gouerners and masters, no man can with young expresse or declare.

There is no doubt, but that this inordinate education of children, which now a dayes we may euery wher behold, doth portende some bloody happes, and great calamities vnto this country.

But let vs praye vnto God that hee will guide vs all with his grace, and turne away in time the mischiefes hanginge ouer our heades.

Now if consideration be had of the time present, then with good right shall be handeled before the Church the 1. and 2. places, which are as touchinge the certainty of the christi- an faith, also the 20. 21. 22. 23. of the agreement in doctrine and confession of the same before the Church of God.

It is certaine, that these places bringe either seuerally at large or togeth amonge themselves (for so much as if thou lokest vpon the matter, they are of allpauce together) clearely explyned, will ingender no lyttell fruite in the myndes of the hearers, and will bringe to passe that a greate number shall contagiously imbrace the SPECIALL, and with all seeke by all

Of the places afore goyng, which, and vhen moste chiefly to be handled,

meanes

Lib. II.

Of framing of

meanes possible to promote and aduance the same,
Moreouer, for those that in these dayes doe slander and
barke against the labours of goodly teachers, and that
forge and contrine no fewe thinges whereby they maye
bring as well the Gospell it selfe as also the interpreters
therof into hatred and basard, it shall bee for the behoofe
of the church, if the 6. and 7. places, against them to whom
Christe is an offence, bee more largely and amplye de-
clared.

Where if it lyke thee rather to erect and comfort those
that now in many prouinces are most cruelly oppressed
for the confession of the trueth, thou shalt oportunely en-
treate of the 9. 10. 11. 12. 20. 21. places.

But in case any be disposed to frame such a Sermon,
whereby all sortes of men may be admonished and moued
vnto pyetie and sanctimony of lyfe, very fyt for this pur-
pose wyll be the 17. 18. 19. places more copiously dis-
coursed.

But who knoweth not what detestable demeanour
and corruption of maners is now every where to be seene
in chylzen: agayne what great negligence there is as
well of parents as of Scholemasters in the good bring-
ing vp of Chylzen:

Therefore he should best provide for the vtilitie of ma-
ny, that shall determine with himselfe to tary somewhat
long in those thinges, that are briefly touched in the 29.
30. 31. 32. places.

What neede many wordes: Out of the places byther-
to declared thou shalt chuse now these now those to bee
more at large discoursed and illustrated, which thou shalt
deeme most conuenient for the state of the Church, the
time, places, and persons.

We haue exhorted thee examples of the kynde
didascalike deriued out of hystorycall narrations, and
hoiue it behooueth to excrepte and digesse common
places oute of euery member thereof, I suppose, if is
of

of vs sufficiently declared :

Now reason requireth that we adde also an example of the other forme, in which namely no continuall narration is knit together but some doctrine is simply exprest, and the same also with certaine argumentes and reasons confirmed.

Things to be obserued in the examples of the other forme.

It is diligentl^y to be provided and foresene in this forme, that the scope and certaine meaning of doctrine of that part or parcell, which is taken out of the holy Scripture to be declared to the people, be before all things thoroughly knowne and perceiued. And that alwaies for the most part is exprestly to be founde either in the beginning or els in the ende of the reading.

Iohn Baptiste seeing Iesus comminge vnto him, had in deede a very briebe, but yet a grane and high sermon as touching Christ, whercof he himselfe maketh this the ende, saying :

I haue seene and testified, that this is the sonne of God.

It is plaine therefore that all that sermon of Iohn Iohn.1 sendeth to this ende: that he might declare, Christ to bee God the sonne of God.

In the epistle to the Hebrues, it is learnedly declared, that Christ is both God the sonne of God, and also man, and that two natures doe consist in one person. Wherefore in the very entree of the Epistle it is clearly sayde:

That God the father, as he spake in times past to our forefathers which beleued, by his Prophets, so in these later daies hee hath spoken by his sonne verye God and verye man.

And y^t this scope or state ought alwaies first to be founde out, before it be pronounced as touching the kinde of the sermon, it is aboue repeated.

Secondly, in the examples of this forme many and diuers arguments are founde for the most part orderly disposed, and applyed to confirme one and the same state or article of doctrine. Whose it behoueth alwaies so to be taken and expounded as that they may be vnderstande to tende

tende directly to the selfe same State.

For it is necessary that all thinges be directed to one and the same scope, which the Scripture it selfe proposeth.

III

Further, hereof it followeth thirdly, that in examining of euery argument, many and diuers places ought not rashely to be drawne out of the partes or members of them, and that least suchie plentye and diuersitie might withdraw the minde from the chiefe and principall state or scope of the matter.

IIII

Lastly, albeit some places also may be drawne forth, such in especiall as are diuers and some what differente from the state it selfe, yet shall it not be expedient to stand ouerlong in the enarration thereof.

For it should be very absurde to turne away the oration from that whiche is the head and fountayne of the busynesse. These thinges it seemed good thus brieuely to premise.

Example.

Let vs take in hande therefore the short Sermon of Iohn the Baptist touching our Lorde Christe, as it is read Iohn. 1.

Iohn seeth Iesus comminge vnto him, and saith: Beholde the lambe of God, which taketh awaye the sinnes of the world. This is he of whom I saide: after mee commeth a man, which went before mee: for hee was before me, and I knew him not, but that he should be declared to Israel, therefore am I come baptisinge with water. And Iohn bare recorde, sayinge: I sawe the spirit descende from heauen like vnto a doue, and abode vpon him, & I knewe him not, but he that sent mee to baptise in water, the same saide vnto me: Vpon whom thou shalt see the spirite descende, and tary still on him, the same is hee which baptiseth with the holy ghost. And I saw and bare recorde, that hee is the sonne of God.

State.

In this brieue Sermon Iohn the Baptist affirmeth and proueth, that Christe is not onely man, but also God the sonne of God. For this is the conclusion & likewise the state

state of this present Sermon.

Wherebpon every man may easely consider, seeinge there is handled here a doctrine as touching the diuinitie of Christ, that it is of the kinde didascalick.

Kinde.

The argumentes or proofes how and after what sorte they are distinguished and deuised, we will shortly declare.

Argumentes.

And here we saye againe that our faith in this place ought greatly to be confirmed as touching the diuine nature in Christ. Yea and the example also of Iohn Baptiste doth not a little excite vs to make confession of our faith. But let vs examine euery parte and member by it selfe.

Iohn seeth Iesus comminge vnto hym.

Doctine. Iesus came to Iohn, as well that by his presence he might cause him to be strong, couragious, and constant in the office of teaching, as also that by such an occasiō the people might more fully be taught of Iohn, that Christ is the Messias promised in times passe to the fathers, and that the same also is both true G D D and true man, by whom mankinde shoulde be deliuered from sinne and euerlasting damnation.

Wherebpon truly it becommeth plaine and euident, that G D D, like as he determined from euerlasting to sende his sonne into the world, to the intent those that beleue in hym might likewise bee made the children of G D D, and obtayne saluation: even so when the same his sonne was come downe to the earth, he ordayned and woulde haue to be extante certaine sytte and conuenient meanes, by which men might bee moued and perswaded to beleue.

In these poynts therfore ought to be put the comming of Christ vnto Iohn, & the Sermon of Iohn that followeth immediately of Christ.

II Institutiō. Wherebpon we learne, that we ought both to minister vnto other all occasiō of promotinge the trueth and of preaching Christ, and also to take it beinge offered of others.

Certes

Certes where the same may be had, we must in no wise suffer it to slip away.

AG. 13. 14. 17

18. 19

Wherefore the Apostle, to what place soever he came, as soon as he was entred into the Synagogs or Schooles, preached Christ with great and inuincible courage, and refuted the Iewes that withstood and contraried his doctrine.

III. Correction. They are repproved indifferentlye as well that get oportunitie, and yet dare not utter any thing openly as touchinge the Gospell, neither giue any p[er]mitting or signification, that they haue any knowledge thereof, as also that laboure by all meanes, to hynder the study of the holy Scriptures, and to stop the course of gods wo[r]ke.

For in deede eether of them doe sufficiently declare themselves to be unwilling, that Christ should come vnto Iohn, and by hym be commended to the people.

And sayth: Beholde the lambe of God, that taketh awaye the synnes of the worlde.

I. Reason
wherby it is
proued that
Christ is not
onely man
but also God.

III. Doctrine. The first reason whereby Iohn declareth Christ not onely to be man, but also God, deriue of the type to the truth, and of the propheticall predictions to the thing present.

In times past it was p[re]signified and fo[r]etolde, partly by diuers sacrifices and rites, and partly by the oracles of the holy prophets, that there would one day come a lambe with whose blood the synnes of the whole worlde should be cleansed. And certes that Lambe is this whiche we see, Christ.

Christ therefore expiateth the synns of the worlde with his blood and death.

Howbeit by blood and death is noted the humanitye of Christ whiche is playnely exp[re]ssed Heb. 2.

Againe here vpon it followeth, that Christ, sozomuch

as he purgeth finnes, is also very God. For no man can deny that by his owne proper power and vertue to expiate, take away, and remitte finnes, belongeth onely vnto God.

But as touching that which perteyneth to sacrifices or rites, the Scripture most apparauntly entreateth, as of the Paschall Lambe Exod. 12, of the two Lambes to be offered dayly continually Exod. 29, and Num. 28. Finally of the Lambe to be giuen after certaine dayes of cleansinge for euery childe newe borne Leuit. 12.

To these types and figures y^e Iohn directed the force and sharpnes of his minde, no man standeth in doubt: The prophesye if we requirye, Christ Esay. 53. is depainted & described in the likenes of a Lambe holding hir peace, when she is leade a waye to the place of slaughter.

Wherefore that Lambe both God & man, which the types and predictions of the prophetes foretould should come, Iohn affirmeth to be present, and that it ought to be acknowledged in Christ.

And what other thing seemeth to be signified by the particle Ecce Behoulde, then a difference betwixte the lawe and the Gospell: In the time of the lawe were inculked in the Church figures and prophesies of the Lambe to come, but vnder the Gospell the Lambe it selfe is openly seene.

Wherefore, here vppon maye easily be gathered the certaintye and excellencie of the Gospell and of the euangelicall doctrine, before the lawe. As touching which thinge also 2. Corinth. 3. We haue here then a double doctrine declared at once.

V. and VI. Doctrine and Institution.

The power and godnes of our saviour Christ is not a littell amplified, when as Iohn very aptly saith, that by him are taken away the finnes of the world.

For it is signified that there can not be so many or so greate finnes at any time committed, but that the

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bloud of Christ is sufficient to make satisfaction for them: Which amplification Iohn expressed also in his first Epistle Cap. 2. saying: He is the propitiation for our sinnes, and not for our sinnes only, but also for the sinnes of the whole worlde.

And certes it is true, if the will of God and of Christ be considered, the fruit of his bloud sufficeth and is applied vniuersally to all men: but if regarde be had to the will of men, there commeth oftentimes an impediment therefrom, whereby they can not be partakers of spirituall benefites.

VII. Redargution. They are greatly deceived, that seek for remission of sinnes any other waye, then by Christ. There is no other Lambe that hath power to forgive sinnes, but this alone to whom Iohn willet all men specially to come.

1. Ioan. 1.

We thinke oure woorkes neuer so excellent, and presume neuer so much with god after thine owne deservings, yet must thou needes graunt of necessitie vnto this lambe the right and power of pardoninge thy sinnes.

1. Corin. 3.

VIII. Institution. Where if we feele then our selues to be oppressed with the greuous burthen of our sinnes (for we must all confesse of necessitie the case so to stande with vs): Let vs flye vnto this our advocate & redeemer Christ, and praye humblye to God the father being iustly offended with vs, that it would please him to be pacified for the bloud of his innocent sonne, for so much as he also is the paschall Lambe offered vp for vs, and not impute vnto vs any more our sinnes.

For what shall it profit vs to haue Christ appointed the Lambe, by whose death the sinnes of the worlde shoulde be taken away, if in the meane tyme those thinges which wee haue committed, be not done awaye?

To the ende thereof the benefites and merites of Christe may bee applied vnto vs albeit vniuersally, it is our partes and duties both day and night to praye vnto God our hea-

uently

uely father with a pure and constant faith.

IX. Consolation. With what thinge maye doubtfull and carefull consciences more fortifie and confirme themselves, then when they vnderstand that by this meanes the vndefiled Lambe Iesus Christ is set forth vnto the, through whose intercession, as many as beinge moued with repentaunce of their former offences beleue in him, doe obteyne euerlastinge saluation :

X. Institution. We ought to yelde continual thanks vnto God & father who hath giuen vs to liue at those times in which & Lambe so long before promised and looked for of the holy fathers is exhibited in the flesh, and hath with his pretious bloude and death as with a raunsome giuen, made satisfaction for the sinnes of all men.

Luc. 10.

Many Kinges and Prophetes haue bene desirous to se the thinges that you see, and haue not sene them: and to heare the thinges that you heare, and haue not hearde them, &c.

This is he of whom I sayd: After me commeth a man, which wente before mee. For he was before mee, and I knewe him not, but that he shoulde be declared to Israell, therefore am I come baptisinge with water.

The seconde reason prouinge Christe to be G O D, taken of his eternitie. Christ came after me, to witte, as touchinge the fleshe and his humaine nature: and yet went the very same before mee in respecte of his diuinitie.

II. Reason.

But if Christ be eternall it is plaine that he is also very G O D.

And in deede Christ was simple before Iohn in the beginninge and from euerlastinge, as the maker and creator of the same Iohn: But yet in takinge of manes nature he is knowne to be after Iohn, namely by the space of fyve monethes or thereaboutes, as the angell Luc. 1. doth wytnes.

XI. Institution. Iohn, in anouchinge himselfe to haue boine & same recozde of Christ befoze y he beareth now, admonisheth vs that we ought neuer at any time to be detefred either with any feare or shamesfastenes from the confession of the Gospell, but rather whensoever occasion is offered, that we shoulde clerely and vnbashefully pronounce whatsoeuer we thincke of Christe and of all the Euangelicall doctrine.

A good songe, though it be oftentimes repeated (accorde to the prouerbe) is alwayes gratefull to the bearers.

And mozeouer that in this place is commended the constancie and perpetuall consente of godly teachers in sound & wholsome doctrine. Iohn confessed still the same thinge now in the presence of Christ, which he had pronounced befoze of Christ being absente.

Nothinge is to be altered or transposed in the substance of doctrine or foundation of faith. The doctrine that hath once bene sounde and true, must of necessitie alwayes be true, like as God himselfe also, of whom all sounde doctrine both procede, is altogether immutable.

XII. Doctrine. Here is a notable confession of the two natures in Christ, when as Christ is described, by the one to haue bene befoze Iohn, and by the other to haue come after Iohn.

Wherefore Iohn sheweth Christ openly, and commendeth him takinge alwaye the sinnes of the woꝛlde, as he is one person in which two natures are ioyned together.

For truely it behoueth vs that wee vnderstande Christe to haue accomplished, accorde to eyther nature, the thinges that pertaine to our saluation.

For in case Christ ought to haue executed the busines of our saluation onely after his diuine nature, then it had in no wise bene needefull for him to haue put on humane flesh.

XIII. Redargution. By what meanes shall they defende

sende their cause, which gaine? What the Worde of
Sonne, bringe the seconde person in the diuine essence, did
then first take his beginning, when he took vpon him
mannes fleshe? Iohn very wisely confesseth that he was
before him, God vndoubtedly begotten of God before all
worldes, in which respect Christ also himselfe said that Ioha. 2.
he was before Abraham was bozne.

XIII. Institution. Of some peradventure might be sus-
pected so diligent and oft repeated a commendation of Christ
by Iohn, as though, thorough a certaine humane affectio, &
perhaps for his owne sake (Inasmuch as Elizabeth Luc. 1.
is accounted to be Maries cousin) the one flattered vpon
the other, Iohn answereth: How should I either by
reason of flattery or any other sinister affection commend
Christ, when as I neuer before this time had any kinde
of acquaintance with him, neither did I euer see
him till now.

I, said he, knewe him not. And it is very likely that
Christ was unknowne to Iohn, not only because Iohn kept
in the Countrey and in the desert far off, and Christ ly-
ued alwayes in towne & there to Hierusalem, but also for
that Christ untill that present time wherein he was bap-
tised, had as yet gotten himselfe no name and renowne
by reason of any miracles.

But then did Iohn beginne to know Christ when he came
to be baptised of him, at what time Iohn was taught by
diuine reuelation, that Christe was present, whiche had
bene promised a redeemer to the fathers, and of whom he
longe before had begonne to preach.

Wherefore here are all men admonished, and especially
those that teach in the Church, or that are occupied by a-
ny meanes about the sayres of religion, that they both
speake warily and deale wisely, and put forth nothinge
after the corrupte affection of minde.

Where if they smell any offendours to be imminente,
then that they prudently turne them away with some

Preoccupation or prevention, by premonishing all their hearers in time: and finally if they labour by all meanes possible to bring to passe, that all men may vnderstande, that they sincerely and vprightly doe accomplysh their dutie.

And let them in the meane season goe forwarde stoutly to execute the office ioynted them of **GOD**, as Iohn also saith, when he was commaunded to baptise, he was then likewise commaunded to celebrate and preche Christ to the intent he might become knowne vnto all Isræll.

For so was Iohn appointed by the prouidence of **GOD**, that he shoulde informe the mindes of all men to the doctrine of Christ and also to the sacrament by Christ after to be instituted.

XV. Correction. **W**oe therefore vnto them, that bothe speake and doe all thinges after their owne fantasie and affection, to the greate offence of all good men, that I say nothing of the huge losse and detriment of Churches, and of the corruption of pure religion that doth follow therevpon.

Those that can not save of them, whom they commend, I knewe them not, do not well prouide doubtlesse for the behoufe of the Church. For I speake chiefly of them that are placed in the ecclesiasticall function: albeit euen in the ciuile state also we maye percepe ouer many thinges to be determined and done after the corrupte affections of men, which (no doubt) deserue sharply to be reprovèd.

XVI. Doctrine. **A**ssocation to a certaine office, is the gift of **GOD**. Neither is any man apte to teach the Gospel, or to accomplysh any thing as it ought to be, excepte **GOD** himselfe will first call him.

For he as soone as he calleth, ministrerth gifts also by which a man becommeth meete for his callinge. And herevpon truely it commeth to passe, that those men that thrust in themselves befoze they be called, doe hardely proue euer fytte for the turne, or at leaste doe feele by experience no happy successe to follow of their doinges.

XVII. Institution. They therefore that perceiue themselves to be called of God, and especially to the function of preaching the gospel, let them take diligent heed, that they omitte not to doe those things that are becominge for them. In all their sermons and actions let them declare themselves to be desirous of nothinge more, then that Christ may bee manifested to Israel, that is to say, to the Church of God.

Neither let them suffer themselves either by threasure-ringes or flatteries of any men to be letted and sequestred from their godly purpose.

XVIII. Correction. They incurre reprehension that either doe not their office committed vnto them at all, or els doe it negligently: neyther preach Christ, but themselves: and doe seeke more carefullye after the things that are their owne, then after the things that are Jesus Christes. Against which hipocrites, the Apostle oftentimes very sharply, as they are worthy, singeth.

XIX. Doctrine. These offices are ioyned together, to manifest Christ to Israel, and to baptise with water, that is to say, to preach the worde and administred the sacramentes.

For doctrine and the sacramentes rightly ministered, are two markes declaringe the true Church, and of necessitie where Christ beareth rule, there either office is diligently exercised with out intermission, as Iohn also confesseth both of them to be committed vnto him of God.

But there is, moreover, in the worde water, a certaine manner worthy to be obserued.

For Iohn signifieth that he is not the author of any new doctrine, or baptism: but onely the minister of eyther of them, and that the inwarde workinge therof is to be looked for of an other more worthy, namely of Christ himselfe true and very God, which alone (as it is said a little after) baptiseth with the holy Ghost, and ought alone to bee acknowledged the authoure as well of the Euangelicall Doctrine, as also of the Sacramente

of Baptisme: Therefore by this meanes Iohn maketh it knowne, that he doth all thinges not after his owne arbitrement, but by the commaundement of God himselfe. Which thinge let al men worthily endeavoure to followe, that sustayne any office in the Church.

And Iohn bare recorde, sayinge: I sawe the spirite descende from heaven like vnto a dove, and abode vppon him, and I knewe him not. But he that sente me to baptise in water, the same saide vnto mee: Vppon whom thou shalt see the spirite descende, and tarry still on him, the same is hee which baptiseth with the holy Ghoste.

XX. Institution. So much as Iohn goeth still on to confesse and preach Christ, wee are admonished also, not once or twise, but frequently and as ofte as occasion shall serue, yea and with greate enforce of minde, even before the whole world to performe & accomplish the same. For Christ himselfe also that we should so do, hath most graciously commaunded.

XXI. and XXII. Doctrine and Institution God neuer omitteth to reveale those thinges vnto men which are necessarye to be knowne to saluation neither doth he ever omitteth to giue that which is required to the accomplishment of those thinges that are agreeable to every mannes callinge.

Our heavenly father did lovingly reveale vnto Iohn as well how he ought to baptise in the name of him that was to come, as also howe amongst many to be baptised he should knowe Christ comminge vnto him, and the same also to be very God. And that was done, to the intende he might most diligently and certainly execute his office of publishinge Christ, and remission of sinnes thorough him. Let vs not doubt therefore but that our most mercifull father will make manifest vnto vs also whatsoever thinges are to be beleaved, or to be done according to the manner of our callinge. And doubtles he daily revealeth vnto vs, if not by ministering new apparitions or miracles,

Mth. 10.
Marc. 3.
Luc. 12.

yet by setting forth openly & holy scripture, which al is no-
 thing els, then a diuine reuelation, and the same most
 absolute and certaine, as whereby all other reuelations
 ought as by a touchstone to be tryed and examined.

2. Per. 1
 Esay 8
 Luc. 1. 6
 Galat. 1

XXIII Doctrine. Iohn now putteth forth here the
 thirde reason, yea and the fourth also whereby he proueth
 Christe to be very God, the former taken of the power or
 office of Christ, the later of the signe, and either of them de-
 clared of God the father himselfe.

III & IIII.
 Reasons.

For thus Iohn reasoneth: He is God that can baptise
 with the holy ghost, that is, giue the holy ghost by his
 owne authoritie. But Christ can this doe, Christ therefore
 is God.

The Maior is supposed to be manifest of it selfe, for
 as much as so great power can light vpon no man, but vpon
 God. The Minor he confymeth of the signe or pro-
 nunciatum of the heavenly father.

God the father of heauen whiche commaunded me to
 baptise, signified vnto me that he had power to giue the
 holy ghost, vpon whom the holy spirit shoulde descende and
 abide in lykeas of a dove.

But this signe I haue founde to be in Christ. Christ is he
 therefore that can giue the holy ghost.

Wherfore if we duly weigh the matter, the diuinitie of
 Christ is here proued and commended by two signes. The
 one is, that the holy ghost came down vpon Christ, and sa-
 ried on him. The other, that Christ baptiseth with the ho-
 ly ghost.

In which two signes Christe incomparably excelleth
 all other creatures, and all sorts of men though neuer so
 holy. For in deepe the holy ghost in lyke maner commeth
 downe vpon other men, and yet both not so abide in them,
 as that he alwaies worketh effectually in them.

Inas much as the Apostles themselues, after they had re-
 ceined the holy ghost in a visibie forme, are read to haue
 bene touched somewhat with humaine infirmities, & that

the

the holy ghost called for a time to put forth his strength in them.

Peter, Galath. 2, went not directly to the traeth of the gospel. Paule and Barnabas, Act. 15, so bitterly tarred betwixt themselves, that the one was sequestred from the other. Dauid, after he had received the holy ghost, and many excellent gifts, committed adultery, wherunto he adioyned also manslaughter: But agayne when his sinnes were forgiven hym, he was conserued of the holy ghost.

PL 152.

Moreover, men in dede doe baptise, but yet only with water, and administring no other thing then the outward signe: but Christ baptiseth with the spirit, and ministrerth inward and spirituall effectes. It appeareth therefore sufficiently that Christ by those signes is declared to be very God.

XXIII. Redargution. They are greatly deceyued, that suppose the sacraments, either of the eternall action it selfe, or of the dignitie of the ministers, to take force and effect.

It is nothing so. For Iohn baptiseth only wth water: But Christ alone baptiseth with the spirit. The effect therefore of the sacraments proceedeth onely of God the autho^r, or of the spirit which in the sacred action is given.

xxv. Institution. We ought to pray continually to our heavenly father, that whilst things eternall and earthly are ministred unto vs by the ministers of the Church, whether I say, we heare the worde from them sounding in our eares, or whether we often vse the sacraments, we may therewithall also receiue internal, spirituall, and heavenly frutes. For all bitter and corporall things will be vayne, yea hurtfull unto vs, vnlesse our whole minde bring though sayth fixed vpon the diuine promises, God boucheth safe to impart his holy spirit, which may purgify our harts, and make vs partakers of internal and spirituall benefytes.

And I saw, and testified that he is the sonne of God.

xxvi. Institution. We sayde in the beginnunge that the

the conclusion is such, as that it conteyneth both the state and summe of the whole sermon. For it is in such wise declared, as we may learne, that the confession which we make of Christ, ought to be frank and aperte, then also to be exprest with apt and perspicuous words. Thou seest therefore in this sermon three or foure argumentes to be heaped together of Iohn Baptiste, whereby he manifestly proueth that Christ is God.

Wherefore speciall labour must be employed in the explanation of the same arguments, and it shall be conuenient to declare at large, that the power of remittinge sinnes is reserved only to God, that God alone is from euerlasting, that the holy ghost effectually working is perpetually present with God alone, that it pertaineth onely vnto God to baptise with the holy ghost: and that all these thinges are apparantly to be found in Christ Iesu.

From this state and square line it is not good to digresse. For if there be any other places which (in iudgement) may profitably be admyred in respect of the time, yet shal they not be but briefly and (as ye would say) beside the purpose, runne ouer.

Howbeit these thinges peraduenture might better haue bene shewed in the explication of the fourth chapter of the epistle to the Romaines, or 3. & 4. to the Galathians, where it is nouched, that man is iustified by faith withoute workes: But it is requisite that those lessons be kept in store for the chapters following.

Now that whiche we haue hitherto exhibited to demonstrate, how and after what sort out of any readyng of the Scriptures offered manifold and sondry common places ought to be drawn, I suppose for this time to be sufficient.

And I truste verily that of those thinges, whiche are to this ende and purpose of me sette forth, many shall reape no small fruite and commoditie, as the thinges that maye wonderfullye profite not onelye
suche

such as teache the people in the churche, but also that instruct yonge Scholers of good !owardenes in common and publike Scholes.

That al the whole reding of holy Scripture, which is offered to bee declared, is somtimes aptely distributed into two or three chapters only or parts, or principal common places.

Cap. III.



Moreover, they, to whom the preceeding order of drawing forth so many common places seemeth to be other busye and painfull, shall haue now an other muche more easy exhibited vnto them.

An other
forme of Ser-
mons.

And that is, when the sacred Sermon is so appointed, that the whole reading of scripture, which is in hande, may be distributed into two or three chapters onely, or parts, or common places. For as we haue said alreadye, how we terme these partes, it maketh no great matter.

What places
are here to be
used.

And here certes those generall diuine places of Inuention, which we before rehearsed, are not so muche to be put in practise, as a certayne Rethorical or Logical manner of reasoning: when as of the present reading only some of the larger partes are examined, of which intreaty may orderly be made.

Neither is it allwayes needefull to be considered, whether in the text of y^e holy reding there be already extant a lawfull deuision of the partes made by the author himselfe, but it is ynough, if euen, wher al things are coherent together, a distinction be in such wise made, as that two or three common places, which we shal suppose will be most profitable to y^e hearers, may be drawne forth, more freely & at large to be declared, whiles in y^e meane time digression be in no wise

wise made from the native sence and meaning of the sacred wordes.

And further, these partes or places are so deuised, that sometime they are all referred to one and the same fountayne of doctrine, sometime agayne they be not of one sorte or matter, but may be ascribed to diuers fountaines.

Partes, how
to be deuised.

Wherefore in this behalfe there is left no small libertie, which truly every man may more easely perceiue by examples, that shal forthwith be added, then we can declare by any maner of precepts or rules.

Neither is it to be doubted, but that he which in that order, that is spoken of in the Chapter next before, hath once learned out of one reading of holy Scripture to collect many and diuers places, may easely also note and excerpt a few notable partes or places before the residue.

And certes to say that this forme of Sermons floweth out of the former, and that they have great affinitie together the one with the other, we shall not speake much from the purpose.

Great affinity
and aliaunce
of this kinde
of Sermons
with the former.

And of these Sermons, that are resolved into certayne partes or places, there occurreth in the sacred Scriptures examples very notable and famous.

Christ himselfe of one sermon in the kinde didascalick maketh three distinct parts.

Examples;

For in the first place he teacheth, in what poyntes christian perfection and the true beatitude consisteth:

Math. 5.

In the second he addeth some things touching their duties that aspire vnto perfection, and chiefly how they ought to surmount all other in sanctimony of lyfe: Ye are sayeth he, the salt of the earth, &c.

In the last place he sheweth by diuers examples heaped together, what the right vnderstanding of the law is, and how it ought to be obserued, of those that are perfecte.

And that these partes are in this wise to be ioyned together, Chrysostom doth not obscurely signify, when in his homily 18. vpon Mathew, expounding the last part, he red

duceth

duceth into memoꝛye certayne thinges befoꝛe spoken as touching the beatitudes.

II Those things that follow immediately in Mathew cap. 6. it is plaine that they belonge to an other kinde of Sermon, to wit, Redargutiue, oꝛ rather Correctiue, soz as much as Chꝛiste there manifestlye reꝓroueth the abuses and imperfections that doe commonly spring about almeasing, prayers, fastings. &c.

III To our purpose moꝛe agreeth the Sermon extant Math. 24. and 25. Which Chꝛist being required of his disciples had in the kinde didascalik as touchinge the ende and consumation of the woꝛld.

He deuideth it into thꝛe partes, whereof in the fꝛst he digesteth and recounteth diuers signes, whiche goe befoꝛe and ꝓnunciate the time of Chꝛistes comminge to iudgement: In the seconde part, he exhoꝛteth all men to be vigilant and sober in their office, and that whilst they looke foꝛ the Loꝛde, they rightlye dispose both themselves and all their affaires: Watche, sayth he, for ye knowe not what hower your Lord will come: In the thirde parte, he declareth after what maner and oꝛder the saide iudgement shall be executed by Chꝛist.

What time the sonne of man shall come in his glorye and all the holy angels with hym, and so foꝛth as it followeth euen to the ende of the chapter.

Sermons framed of son-dry parables.

We may reade, moꝛeouer, many Sermons of Chꝛist composed of diuers parables, whiche are founde not alwayes to be of one argument.

Example.

For Math. 13. Chꝛist vseth a parable of a man scattering his seede, which fell in diuers places, wherein he noteth, that like as the mindes of the hearers are affected, so the doctrine published, to some truly becommeth holow, and to other some nothing ꝓofytable at all.

He addeth foꝛthwith the second, as touching the enemy that in the night time soweth cockle amongst the wheate, which parable may very well be vnderstoode, of the corruptions, as well of false opinions, as also of peruerse manners

ners creeping by little and little into the church. Then followeth the third, of a little grayne of Mustard seede, growing vp into a tree: whiche (I doubt not) may be interpreted of the wonderfull effect and fruite of the euangelicall doctrine spreading it selfe most largely abroade. The fourth is, of a little leauen quickly sowerynge the whole lump of dough, whereby I suppose to be signified after the iudgement of the apostle, that though a little error once admitted, all thinges are forthwith infected though neuer so well denised or religiously appoynted.

1. Corinth. 5.

Amonge these Sermons, therfore of Christe, that whiche we reherced in the seconde place, hath partes belonginge to one and the selfe same place: But in the fyrst and second the partes seeme not in like maner to agree on euery side betwixt themselves, but thou mayste auouche, that they are rather after a sort disioyned and to be referred vnto diuers chapters.

Whobest lyke as in the precedinge chapter also in this we reape agayne to be obserued, that certayn parts or notable comon places may no lesse aptly to be drawn out of the sacred hystorycall narrations, then out of those readings, which contayne a simple doctrine.

Commō places, may also be taken out of holy hystorycall narrations.

But all these thinges shall become moze cleare and euident, in case the matter be discoursed by examples propounded. Let vs take therefore the first example out of Marke the seuenthe:

I. Example.

And he departed againe from the coastes of Tyre and Sydon, & came to the sea of Galilee, through the middes of the coastes of the ten Cities. And they brought vnto him one that was deafe, and had an impedymēt in his speach: and they played him to put his hande vppon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spitte, and touched his tongue, and looked vp to heauen, and fighed, and saide vnto him: Ephphatha, that is to saye, be opened. And straight waye his eares were opened, and the string of his tongue was loosened, and he spake plaine.

And

And he commaunded them that they should tell no man: But the more hee forbade them, so much the more a great deale they published it. And were beyonde measure astonied, saying: Hee hath done all thinges well, hee hath made both the deafe to heare, and the dumbe to speake.

kinda

That it is of the kinde didascalick, it may appeare by this, that the noble woorkes and power of miracles, doe plainly proue Christ to be God, which also the beholders that were present, do openly confesse.

But we shall very aptly deuise this readyng into three partes.

I By the example of those, that bring the deafe & dumbe man to Christ, we learne, what great force and efficacy there is in an other mans faith.

Whosoener is endued with a true and kinely faith, he, as one altogether depending vpon god alone, obteyneth chiefly for hymselfe whatsoever (so it bee duly requested) at Gods hand.

But when the same faith goeth forward to worke through loue, and moze largely to extende it selfe, then it maketh intercession also vnto God for others, and those thinges that God foreseth to be profytable, he mercifully graunteth.

II Where Christ is described to haue restored vnto the miserable man power both of hearing and speaking, we haue to consider how Christ behaueth hymselfe toward those that beleue, and how ready God is at all times to helpe poore and wretched creatures, especiallye when hee is humblye and with an assured minde prayed vnto.

III We heare that those men for the benefyt receyued preached and published Christ with as great an indouour as they could.

We therfore are in lyke maner admonished, whensoeuer we shall perceyue any benefyts, eyther spiritual and internall, or corporall and external, to haue happened vnto

he from God, (but can then be any time or season given, wherein we haue not godly experience herof:) to yelde vnto him continuall thanks for the same, to celebrate his power and godnesse amongest all men, and to moue others to congratulate and see the semblable in it.

Let vs procede to an other example. In the fifth of Luke hee sends thus: II. Example

It came to passe, that when the people pressed vpon him to heare the worde of God, hee stood by the lake of Genezareth, and sawe twoo shippes standinge by the lake side. But the fishermen were gone out of them, and were washinge their nettes. And he entred into one of the shippes, which perteyned to Simon, and prayed him that he would thruste out a litle from the lande, and hee sat downe, and taught the people out of the shippe. When hee had left speakinge, hee saide vnto Simon: Launche out into the deepe, and let slippe your nettes to make a draught. And Simon answered, and said vnto him: Master, wee haue laboured all night, and haue taken nothinge: Neuerthelesse at thy commaundement, I will lofe forth the nette. And when they had this done, they inclosed a great multitude of fishes: But their nette brake. And they beckoned vnto their felowes, which were in the other shippe, that they should come and helpe them: and they came, and filled both the shippes, that they suncke againe. When Symon Peter sawe this, hee fell downe at Iesus knees, sayinge: Lorde, goe from mee, for I am a sinfull man. For hee was ytterly astonied, and all that were with him, at the draught of fishes, which they had taken. And so was also James and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simon: Feare not, from henceforth thou shalt catch men. And when they had brought vp their boates to the shore, they forsooke all, and followed him.

And heere againe by the miracle of the takinge of innumerable fishes, and of the number of the disciples for Kinde, beinge stirred up to forsake all, and folowe Christ, is perswaded to the diuinitie of Christ. Therefore that

this narration is of þe kinde didascalike no man can deny
I. But here in the first place is commended and set forth,
the admirable diligence of Christ, and his fervently in tea-
ching the people, and spreadinge abroad every where
the truth: and agayne the wonderfull delectation of the peo-
ple in learning of the truth.

Here therfore, not onely they that teach the people in
the Church, but also the hearers themselves, shal
be with greatly to be excited, and what to sette before
them to imitate and folowe.

II. After his Sermon ended, Christ commaundeth his di-
sciples to cast forth their nettes, and straightwaye they
take an incredible draught of fishes.

Math. 3.

Hereupon we maye gather that, when our chiefe and
principall care is to seeke the Kingedome of God, and the
righteousnes thereof, and shall not in þe meane time for-
beare diligently to perforce, that which our callinge
and kinde of life both require, then no sort of those things
which we stand in neede of for the necessities of our life,
shall be wanting unto us.

III. When a man after the example of Peter on the
one side considereth the greatenes of Gods benefites and
power, and on the other side beholdeth his owne abject
state and condition, by reason chiefly of his sinnes which
come to his remembrance, so far is it off, þe God would
have him terrified and driven into despayre, that he yett
willeth him also to hope for better thinges, and increa-
seth him with newe and more ample benefites.

For indeede the knowledge of our sinnes ought to indure
us, not that we shoulde be turned from God and fall
into desperation, but that we shoulde haften unto God,
and longe to be reconciled unto him through our mediator
for Iesus Christ.

Gaine is repentance and sorrowe for sinnes past,
if faith and true consolation bee not followinge.

III. As they by the wordes of Christ were called to the
Apostolike office, and quickly followed him, so ought we
to followe him.

alwayes to praye vnto God, that whatsoeuer semeth
good vnto him touching every one of vs, he would boun-
dantly appointe good vnto vs to persist in our callinge, &
to obeye his good will and pleasure in all thinges.

We are not sufficient of our selues to thinke any thinge
of our selues, but if wee bee able to doe any thinge, it
commeth of God, which hath made vs able ministers of the
new testament. Further, there is no doubt, but that by
like reason, men must of necessitie be haauen, and made
apte of God to every kinde of callinge.

2. Cor. 3.

Let vs take in hande, an other example not history,
all out of the epistle to the Romans the first Chapter.

III. Example.

As many of vs as are baptized into Iesus Christe, are bap-
tized into his death. Wee are buryed then with him by
baptisme into his death, that like as Christ was raised from
the dead by the glory of the father, euen so wee also should
walke in newnes of lyfe. For if wee be grafted together in
him by the likenes of his death: wee shall in like maner be
partakers of the resurrection. Knowinge this, that our olde
man is crucified with him also, that the bodye of sinne
might ytterly bee destroyed, that henceforth we should not
serue sin. For he that is deade, is iustified from sinne. And if
we bee deade with Christ, wee beleue that wee shall also
liue with him: knowinge that Christ beyng raised from
the deade, dyeth no more: death hath no more power ouer
him. For as touchinge that he died, he died concerninge sin
once: And as touchinge that hee liueth, hee liueth vnto god.
Likewise reken your selues to be deade to sinne, but alieue
vnto God thorough Iesus Christ our Lorde.

The state is: That those which are once iustified the State.
rough faith and baptized into Christ, ought alwayes after
to liue godly and Christianly. Which thinge the apostle al-
so gls where very often and with pithy reasons auoucheth.
This readinge therefore is ascribed to the kinde didas. Kinde.
calike.

I. Here before all thinges is commended vnto vs baptisme,
as beinge instituted of Christ our Lord, & takinge effectes

of his most precious blouds and death; and as that which is necessary to all believers, so much as by it they are engrafted into the Church of God, and by reason of it are named Christians.

II. The effectes of baptisme ought exactly to be observed, especially that by baptisme we are made partakers of the death of Christ, and of all the benefits deriving therefrom to the believers: of which sorts are remission of sinnes passed, life, everlasting salvation &c.

Wherefore that it becometh all those that are baptized, to dye unto sinne, and live only unto righteousness. For thus the Apostle reasoneth: All which are baptized, are made partakers of the death of Christ. But Christ dying, dyed unto sinne. Wherefore are we also by baptisme deade unto sinne. And if we be deade unto sin, it were very convenient for us to count to live againe thereunto. And certes it is true that, we in baptisme do dye unto sinne, and sinne dyeth unto us: forasmuch as in baptisme all our sinnes are washed away, and the holy Ghost is given unto us, by whom both the force of sinne and concupiscence is restrained, and repelled, and we not onely are induced to well doing, but also are vehemently holpen forward.

For this cause also all, asoze they be baptized, doe openly before the church of God, forsake the world, and the devil that brought sinne into the world, to the intent they might thereby declare, that they will hereafter have no manner of thinge to doe with them, but will institute a newe and holy kinde of life.

III. they that are once baptized into Christ ought highly to estimate all thinges, that are put forth as touching Christ, so almost as Christ is given unto us not onely to paye the price of our redemption out of the power of the cruell, and also to be an example, and whom we should with al our endenoure imitate and folowe, in those thinges specially which may be convenient for us.

Hitherto perterpne the two reasons, whereby the Apostle plainly proueth, that we, for that we are baptised, ought to be dead vnto sinne. The one is taken of the effect and small cause of the death of Christ. You knowe (saith he) that this is the proper effect and ende of Christs death, that sinne is abolished, & that to thintent we should not serue it any more.

But this effect of Christs death he seemeth to despise, whosoever after remission of sinnes once receiued, will returne againe vnto sinne. Wherefore it is necessarye that we remayne still dead vnto sinne. The other reason is deriued of a similitude, as touchinge ciuill seruitude, which by the comminge of death taketh an ende.

As he that ciuilly is a bondeman, so soone as he dyeth, is deliuered from his power to whome hee was bounde: Euen so we which were the bondeslaues of sinne, seeinge in baptism we dye once with Christ, ought by no meanes to serue sinne any more.

Here therefore is set forth vnto vs the example of Christ himselfe, whom both in dyinge once vnto sinne and liuinge againe vnto rightuousenes, we ought to imitate and followe. By this diligent imitation we shall both be called and be in very deade perfect Christians. These examples thus to haue propounded be it sufficient.

Further amongest the auncient writers of homilies very many thinges & the same also right learned may of euery man be noted.

Examples of
the auncient
fathers.

Chrysostom denided his homily. 60. vpon Mathewe, entreating vpon those wordes of the .13. chapter, woe be vnto the worlde, bycause of offences, it must needes be that offences come, &c. Into two partes: wherof in the former he argueth very grauely (certes) and yet popularly and with great cunning, as touchinge the cause of sinne: in the latter by reason of those wordes: Take heede that ye despise not one of these litell ones: he entreateth of the not condemning of our bzetheren: whence at length he slippeth to a place, as concerninge the care that parentes oughte

to haue, leaff their childezen be idely and filthily bzought
 bp. The same in his homilie 62. declaring out of the
 sayd Chapter of Mathewe, the parable of the man y was
 a kinge which would take accountes of his seruantes,
 choleteth these pointes most chiefly to discusse at large:
 first, that sinnes are not alike: Seconde, where as we,
 which offende against God deseruinge most excellently
 well at our handes, and against men, do couet notwith-
 standing to haue all our offences forgiven vs: that it is
 very good reason, why we should in like maner forbear
 others, that haue by any meanes hurt or endammaged vs:
 Third, that it is better to suffer wrong whereby an other
 molletheth the, then to offer or inferre iniury to an other.
 But in these dayes specially thou shalt see all the most
 notable preachers for the most part, to deuide their Ser-
 mons which they haue vnto the people, into three or fower
 chapters, partes, or common places.

I suppose therfore that those whom we haue taken in
 hand to instruct, can not iustly complaine, that they want
 any excelent authoys, whose counsayles and steppes they
 may followe.

But to procede, the partes, after they be in this sorte
 once noted and disposed, they are accustomed ofte times
 to explaine moze at large, namely by inferringe as well
 prooves and sentences, as also apte hystories out of the
 storehouse of the holy Scriptures: Moreouer, by applying
 similitudes, comparisons, and whatsoeuer els is of that
 kinde profitable to teach, illustrat, & moue: all which things
 (so far forth as may bee) they adioyne to the vnderstan-
 ding of the hearers and to the present state of things.
 As touchinge which diligence and industry somewhat we
 haue saide in our former booke, what time we noted some
 thinges in generall of confyrmation.

Whereupon it cometh to passe that they deeme this order
 of treatinge, to bee easie, and of no great labour, and like
 as to them that teach, so also to the hearers, who it is best
 not

not to bee overated with ouer many places or partes, be-
ry apte and accomodate,

That somtimes the whole sacred rea-
dinge is with all the partes thereof to
bee directed to the explication of
one common place. Cap. V.



It happeneth somtimes that a sacred rea-
dinge is offered, so subsistinge and linked
together in partes, that euery one may in
order of discourse be aptely referred, to one
and the same common place. By cōmon
place I here vnderstand the state it selfe,

and the certaine preposition which is summarily excer-
pted out of the whole readinge, and may profitably be pre-
sented, to the intent a further entreatye may be made ther-
of. Howbeit he that coueteth to finde out this same state,
bath nēde inespēcially to bestowe some time in readinge &
reuoluinge the sacred lesson, and to serch diligently, with
rype iudgemente, whither and to what ende it wholly
tendeth. For take this by the waye, let no man thinke
that he can by interpretation apply the whole readinge to
one common place, excepte the very partes thereof be by
a certaine propinquitie and consent ioyned together after
a sorte betwene themselves.

Wherefore the profitablest waye is, by glidinge effe-
soones thorough all the partes, to looke, whether thou maist
in them obserue any certain order and progression of cau-
ses, effectes, contingents, connexes, adiacents, and such
like places howsoeuer allied one with an other.

Where if thou findest such an order in rade, then
maye the whole order of partes bee easily deduced to one
certaine common place. Howbeit this maner of inter-
pretinge is scarcely vsed any other where, then in histo-
ry, call narrations.

For where any thinge is simply affirmed, and manye
P. iiii. argu-

What things
to be consi-
dered & done
of him that
will finde out
the state.

argumentes prouinge the same thinge bee in a didascallick method orderly digested, there no man shall denise to excogitate any strange thinge, neither induce any thing discoydinge from the same.

In the first to the Corenthes cap. 15. is proued and established with most learned and weighty argumentes the chiefest principle of Christian religion, namely touchinge the resurrection of the dead: I praye thee therefore, were it a pointe of wisdomie, either to serche out other argumentes as more fitte for the purpose, or otherwise to interpretate the selfe same, then the simple and plaine sence of the wordes requireth? Him that shoulde goe aboute to attempt this thinge all men vndoubtedly would accounte to be madd.

Wherefore it shall bee best for vs to tarye and abide still in hystorycall narrations.

An example of an entier hystory as touchinge one common place explayned in the kinde didascallick, amongst other very excellent and fitte, occurreth in the epistle to y^e Hebrewes cap. 7. where whatsoever is read in the olde Testamente of Melchisedick, we may see very aptely expounded to declare Iesus Christ to be the onely high and euerlasting Bishop of gods Church. And leass we should any longer deteine the reader, we will euen forthwith make a prooofe of the mater.

Example.

There is extante Luke 24. a very proper narration of the two disciples goinge to Emaus.

Two of the disciples of Iesus went that same daye to a towne which was from Hierusalem about threescore furlonges, called Emaus. And they talked together of all these thinges that were done. And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe nere, and wente with them. But their eyes were holden, that they coulde not knowe him. And he sayde vnto them: What maner of communications are these that ye haue one to an other, as yee walke, and are sadde?

And the one (named Cleopas) answered and said vnto him:

him : Arte thou onely a straunger in Hierusalem, and hast not knowen the thinges that are come to passe there in these dayes ? And he sayd vnto them : what thinges ? And they saide vnto him: of Iesus of Nazareth, which was a prophet, mightie in deede & in word before God, and all the people. And how the high priestes, and our rulers deliuered him to be condemned to death, & haue crucified him. But we trusted that it had benie he which should haue redeemed Israel : and as touching all these thinges, to daye is the third day, that they were done. Yea and certaine women among vs made vs astonied, which came earely to the sepulchre, and when they found not his body, they came saying, that they had also scene a vision of angels, whiche saide that he was aliue. Therefore certaine of them which were with vs, went to the sepulchre, and founde it euen so as the women had said, but him they sawe not. Then he saide vnto them : O fooles and slow of harte to belecue al that the Prophets haue spoken. Oughte not Christe to haue suffered these thinges, and to enter into his glorye ? And he began at Moyse, and at all the prophetes, and interpreted vnto them in all the scriptures, the thinges which were writen of him. And they drewe neere to the towne, which they went vnto, but he made as though hee would haue gone further. But they constrained him, saying: Abide with vs, for it draweth towards night, and the day is farre spent. And so he went in to tary with them. And it came to passe, as he sate at the table with them, he tooke breade and gaue thanks, and brake it, and gaue it vnto them. Then their eyes were opened, & they knewe him: but hee was taken out of their sight. And they said betwene themselves: Did not our harts burne within vs, while he talked with vs, by the way, & whē he opened to vs the scriptures? And they rose vp the same howre and returned to Hierusalem, & found the eleuen gathered together, & them that were with thē, which said: The Lord is risen in deede, and hath appeered to Simon. Thē they told what thinges were done in the way, & how he was knowen of them in breaking of bread.

Whilēt I somewhat briezely come ouer this readyng, I perceiue that in it is most clērely shewed, how and by what meanes the disciples came to the knowledge of the trueth of Chyist, and how after many things it is sayde, that their eyes were opened, and that the Lorde was knownen of them.

State.

Wherefoze I may sēme very aptely to gather the state of the whole reading, namely, how we may aspire to the knowledge of God and the trueth of his word :

Kinde

Wherefoze I doubt not to pronounce this readyngs to be placed in the kinde didascalick.

Disposition.

Wherefoze I see the partes to be so disposed and so mutually followinge one another, that any man may very well note and poynte out in them, as it were, certayne steppes and degrees whereby the godly are brought vnto true and perfect knowledge.

Which thinge how it may with ease be accomplished, I will in few words rehearse, and (as ye would saye) with certayne poyntes added declare.

They talked together.

I The first degree to come to an absolute knowledge of the trueth, as touching Chyist and the will of God, is constituted in holy and godly meditations, and in a scrupulous desyre of perceiuing the trueth.

Whiche desyre or study God hymselfe otherwhiles graffeth in the mindes of men, ministringe of hys owne accord occasion of godly meditations, like as those thinges that were done at Hierusalem, gaue cause to the disciples to talk and common of Chyist.

And Iesus hymselfe drew neere.

II Asone as any doe earnestly begin to applye theyr minde to thatteynement of diuine knowledge, God hymselfe vouchsafeth to be present with them, and to sanour their godly desyres.

Wherefoze they easely perceyue thair mindes to be wonderfully and in a certaine secrete maner inflamed,
their

their counsailes to be directed, and a meane wherby they may profyt, to be opened.

By meanes whereof we may learne that the second step or degree, wherby the way is laide open to the knowledge of thinges diuine, consisteth in the sincere callinge vpon the name of **GOD**, and in the present aide and helpe of the same.

There is no cause why any mā should perswade himself, that he can happily attempte the study of holy thinges, if he first imploze not humbly the diuine ayde, and seele the same to be present with hym.

And for this cause both Iames cap. 1. grauely admonish vs, that we should aske spirituall wisdom of him that giueth it, namely **GOD**. &c.

One of them aunswered whose name was Cleopas.

III The third degree of profyting in thinges spiritual, is the diligent conference with others, especiallly with the learnede sorte.

And **GOD** is wont alwayes to those that with all their harte long after the knowledge of heauenlye thinges, to minister apt helps and instruments of all sortes. For the holy ghosste commaundeth Phillip to appoche moze nēre **AA. 6.** to the chariot wherin the Eunuche (quēne Candaces chief gouernour) was caryed to the intent he might clērely interpret the scriptures read but not vnderstanded.

GOD by an angell willeth Cornelius the Centurion, to send speedily to Ioppa for Simō Peter, of whom he might be instructed in the doctrine of true religyon. And hēre **AA. 10.** in this place **Chriſt** himselſe cometh forth in his owne person rather then those his disciples shoulde be destitute of a faithfull instructoz.

What, that a place very profytable to the commendation of the heauenly doctrine falleth in, where it is sayde: That Iesus of Nazareth was a prophete mightye in deede and in worde before **GOD** and all the people?

Truely very notable effects of the celestiall doctrine are hēre set forth befoze our eyes.

Yea

Yea and certaine women amonge vs.

III They that comēt to profyt in sound & holy doctrine, what time they haue diligently conferred as touchinge the trueth with other godly menne of all sortes and degrees, in the fourth place they shal exactly weigh and perpende all mens opinions, sayings, interpretations, disputations, yea they shal marke also visions, reuelations, dreames, of whiche the Prophete Ioell speaketh capi. 2. signes and wonders, and of al these thinges so farre forth as in them lyeth, they shal prudently shewe their iudgement.

Finally they shal trie all thinges (as the Apostle sayth 1. Thess. 5.) and holde that which is good.

But that all sortes of men ought worthily to employ their endeuor to the doctrine of piety it is plaine and euident, forasmuche as we see the care and dutie euen of women also toward Christ crucified, dead, and buried, to be here vehemently prayed and set forth.

They found it euen so as the women had saide.

There is good hope, that the godlye may there berpe well profyt and goe forwarde where as consent and agreement is founde in sounde doctrine, which alone is of great importance to the establisshing of Gods church, and to the amplyfying thereof.

And he saide vnto them: O yee fooles.

V After the opinions of other men heard and prudently weighed, there remaineth an other marke, or syft step, whiche the disciples must climbe. That is, that the iudgement of the Scriptures themselves, which is most perfect and aboue all other, may alwayes be harkened vnto.

For vnto these must of necessitie be referred, whatsoeuer is at any time produced as touchinge the doctrine of trueth. We see how Christ and the Apostles doe sortye all their assertions with the testimonies of the lawe & the prophets: how much more mete is it therfore y^e we

Rich

There is no man but percepueth the Euangelist Ma-
thew to commemorate, how and after what sort the Christe
taught of his disciples the confession of faith, and how
the name of confession Peter made in the name of Iesus the
Christe.

Therefore we shal not vnaptly affirme the state of this
reading to be that the confession of faith ought necessary-
ly to be made of every one of vs.

State

is diuine

And that this state pertaineth to the kinde didascalick
it is manifest then that it needeth to be proued.

Kind

This state being pressed, these things may profitably
be noted as referred to the same.

And they be: Some say John Baptist, I

It is no easy matter to change: to render pure and
perfect confession of the truth.

For the times, when by reason of the inward still myke
and ignorance continually cleauing to the heart, and partly

by through the great plenty of obscure and darke disputa-
tions, diuers arguments, and blayable opinions, of other

the which are supposed to be true, the mind is so entangled
of excellent and good men are in such wise letted, & bin-

dered as they can not determine anything certaine
touching matters of religion.

Examples thereof neuer there were any, be in these our
times, and therefore to be feared.

And the same reason, it standeth every ones greatly in
hande, that is at the least touched with any raye at all of

Rom. 12

of the same, to be truly reformed in his conscience as con-
fession maketh for faith, whether man be in the presence

of the truth, or not. For the same reason, it standeth every ones
greatly in hande, that is at the least touched with any raye at all of

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greatly in hande, that is at the least touched with any raye at all of

...the things of God, and he who
 ...the things of God, and he who
 ...the things of God, and he who

1. Corin. 2.

Math. 11.

2. Pet. 1.

...the things of the
 spirit of God.

...the things
 from the use of
 Babes...

And againe the holy Scripture which is the prince
 pallayde and instrument to procure the knowledge of
 the truth, is so to be guided and assisted by the gift of god,

To be short, God granteth unto every man for his
 knowledge of the things...

...the things...

...the things...

...the things...

1. Tim. 2.

...the things...

...the things...

...the things...

...the things...

For the iudgements of bindinge and losinge, is no other where rightly & lawfully exercised saue in the true church. Wherefore a pure confession of Faith by vs made, causeth that euery one of vs also is knowne to be a liuely member of Gods Church, and that we are safe from the power and snares of y^e diuill, and may besides that iudge prudently of all thinges that are done, or ought to be done in the Church. And in this wise, as well what belongeth to the whole Church, which resteth in the pure confession of the Faith of Ch^rist, as also what pertaineth vnto all men yeldinge a sounde and sincere confession, it seemeth to bee abundantly declared.

But wee will add also a thirde example out of Iohn III. Example, cap. 4. in which are learnedly discussed certaine poyntes as touchinge the nature of Faith.

There was a certaine Ruler, whose sonne was sicke at Capernaum. Hee, when he hearde that Iesus was come out of Iudea into Galile, went vnto him, and besought him, that he would goe downe, and heale his sonne: For he was euen at the point of death. Then sayd Iesus vnto him: Except ye see signes and wonders, ye will not beleue. The Ruler saide vnto him: Syr, goe downe before my sone dye. Iesus saide vnto him: Goe thy way, thy sonne liueth. And the man beleued the word that Iesus had spoken vnto him, and went his waye. And as he was nowe goinge downe, his seruantes mette him, sayinge: thy sonne lyueth. Then enquired he of them the hower when he began to amende. And they saide vnto him, yester daye the seuenth hower, the feuer leste him. Then the father knewe, that it was the same hower, in the which Iesus had saide vnto him, thy sonne liueth. And he beleued, and all his household.

Iohn the Euangelist pronounceth very well that the man beleued the worde, that Iesus had spoken vnto him. And straight way he addeth also: he beleued, and all his household. And in the very discourse of the narration, it is shewed how he & all his house was induced to beleue.

These thinges therfore doe cause me to affirme, that in this present reading is declared howe & by what meanes, faith springeth and is confirmed.

State.

kinde

Wherefore the state shall be, touching the nature of beginning and encreasement of faith. And that this state is to be attributed to the kinde didascalick, ech man may easely without any teacher, perceyue.

He when he hearde that Iesus.

I. First of all are put forth & heard certaine thinges of god; and of his good will and benefites towarde mankinde. The beginning of faith commeth of hearing: and hearing by the worde of God.

He went vnto him, and besought him.

II. By hearing the worde, the minde of man is turned vnto God. Moreover man wisheth and praieth that he may be made partaker of Gods benefites. And so to praye our necessitie enforceth vs.

Except ye see signes and wonders.

Ephes. 1.

III. A weake and wauering faith in men, displeaseth God: yet God according to his mercie toucheth safe to make the same moze stronge and perfect. Faith is the gift of God, and he encreaseth it being giuen. Wherefore we ought with the Apostles to praye ofte times vnto God, and saye: Lorde encrease in vs our faith.

Luc. 17.

Math. 6. 8. 14

15. 16.

Luk. 7. 12.

17.

Rom. 4.

There be very many places of scripture which testifie, that there ought to be distinguished certaine degrees, as it were and encreasements of faith, and one while an firme, weake, & imperfect, an other while a stronge,stedfast, and perfecte sayth to be noted.

Lorde goe downe before he dyeth.

III. Faith being somewhat encreased by the graces of god, proceedeth moze franchly to entreat and call vpon God. Through pure and earnest inuocation all things are obteyned at Gods hande.

Goe thy waye, thy sonne liueth.

V. The faith as yet not fully perfect God mercifully loketh vpon, & rendereth vnto it, as it becometh.

And

And through faith men obtaine of God most ample benefites, like as spirituall, so also corporall.

Mat. 8. 9. 15.

Mark. 2. 5. 10

Heb. 11.

The man beleueed the worde.

VI. Faith by the worde and promises of God is erected, receyueeth strength, and is made perfect.

Nowe as hee was goinge downe.

VII. Man becommeth dayely more stronge in faith, that after the example of Abraham, he may euen without hope beleue vnder hope, whylest namely the certaintie of gods promises doe alwaies more and more appere, and god neuer ceaseth to new benefites to bewtify & adorne & godly.

And he beleueed and all his householde.

VIII. The incomparable force and effecte as well of the worde of God, as of Faith. For both the certaintie and truth of Gods worde beinge made manifest doth stirre vp faith in a greate number, and also the notable faith of one man beinge put forth for an example vnto others, inuoceth euen these also after a sorte to beleue.

In respecte whereof wee may see the examples of the faith of the holy Saintes in the Scriptures worthy of imitation to be set before our eyes. Thou seest therefore howe aptely it is declared throughout & whole narratio, by what meanes faith is ingendered, & at & length becometh perfect.

Hom. 4.

Heb. 11.

One example more if wee shall add, wee will so make an ende. That shall be taken out of Marke. 16.

III Example.

After that he appeared to the eleuen as they sat together, & reproveth them of their vnbeliefe, and hardenes of harte, because they beleueed not them that had seene him, beinge risen vp againe. And he sayd vnto them: Goe yee into all the worlde, and preach the Gospell to euery creature. Hee that shall beleue, and bee baptized, shalbe saued: but hee that will not beleue shalbe damned. And these tokens shall followe them that beleue: In my name they shall cast out diuells and shall speake with newe tongues, and shall drue away serpentes, and if they shall drinke any deadly thinge, it shall not hurt them: they shal laye their hands on the sikle, and they shall recouer.

So after the lorde had spoken vnto them, he was receyued into heauen, and sate on the right hand of God. And they went forth, and preached euery where, and the lord wrought with them, and confirmed the worde with signes that followed.

Hæst thou not, howe Christ vpbzaideth his sluggish disciples with their incredulitye & hardenesse of hart? Therefoze least we at any time be reproued for the like, we must take diligent hēde, that, after we haue harde, beleue, and embraced the Gospel, we cleaue constantlye to the same.

State.

Wherfoze let the state of this reading be: that þe Gospel is constantly and frēly to be cleaue vnto. As for those thinges that solow in the texte, they shall aptely be taken in stead of arguments or reasons confirminge the same. Neither truely shall it be a hard matter so to arplane all the partes thereof, as that they may be agreable to our purpose.

Bycause they beleueed not them that had scene him, being risen agayne.

I The first reason. We ought to sticke fast vnto the Gospel of Christ, for the authorities sake and testimony of those men that haue scene, hard, and declared the same vnto vs. For thus saith Christ Act. 1. to his apostles: Ye shalbe my witnesses, not onely at Hierusalem, but also in al Iury, & Samaria, & euen to the worldes end. Peter likewise Act. 2. saith: This Iesus hath god raised vp, wherof we are all witnesses. And Iohn in his first epist. cap. 1. That which was frō the begīning, which we haue heard, which we haue scene with our eyes, which we haue looked vpon, & our hands haue handeled of the worde of lyfe: and the life appered, & we haue scene it, & doe also beare witnesse, and shewe vnto you that eternall life. God will haue therfoze þe testimony of such men to be accounted of most great weight and importance amongst all men.

Goe into the whole world and preach.

II. The second reason, of the edicte or cōmandement of Christ.

Christ, Christ gaue in charge to his apostles, & they should publish the gospel to all nations. By the same diligence, no doubt, it is commaunded also vnto vs, that we should with all our endeuour imbrace and reseyne the same.

Hee that beleeueth, and is paptized.

III. The thirde reason, of the promise and threateninge, which are annexed to the commaundements of God. In like manner we see promises and comminations adioyned to the preceptes of the Decalogue. Exod. 20.

And these tokens shall folowe them that beleue.

III. The fourth reason, of the manifeste giftes, wherby God vnto this end and purpose garnisheth and illustrateth his Church, that the certaintie and excellency of the Evangelicall doctrine might be approued.

So the Lorde after hee had spoken.

V. The fift reason, Whatsoever thinges haue bene hitherto spoken, are established and confirmed by the ascension of Christ himselfe into the heauens, and by his sittinge at the right hande of the father. For by these two signes or markes, he signified vnto all men, how great his power and dignitie were. And undoubtedly to ascende by his owne proper power into heauen, and so sitte at the right hand of the father, are most assured argumentes of his diuine nature, in respect whereof he is in all pointes coequal with his father.

And they went forth and preached euery where.

VI. The first reason, of the effectes that folowed. The apostles, like as they were commaunded, published the Gospel. They preached also euery where: Wherefore the knowledge of the Gospel hath of necessitie come euery where vnto vs also and to ours.

No signes and wonders, neither the wonderfull power of the holy Ghost, ne yet any thinge els was lackinge.

All these thinges therefore doe conuince yea and euen compell vs, that wee should ascribe all glory vnto the gospel, and vnto God the authoz of the gospel, & that wee should constantly cleaue vnto the same. For here undoubtedly are

remembered those things by which men of all former ages have bene most chiefly perswaded, to embrace, and highly esteeme, the wholesome doctrine of the Church, comprised in the volumes of the prophetes and Apostles. And thus much touching this euangelicall narration of Mark 16.

There are in the thirde Chapter aforesgoing certaine readings out of the Euangelicall history, explained of vs in such order as we there haue led and set forth: and yet nothing letteth, but that the very same, may no lesse profitably then godly, be expounded also in this forme wherof we nowe entreate. Which thing truly I will not stricke here briefly to declare.

That narration out of Mark. 8. as touching the multitude which was thre dayes without meate through y^e desyre they had to here y^e most holy sermons of Christ, doth first of all wonderfully commend vnto all men y^e studye of learning and vnderstanding the worde of God. Wherefore we shall wth this accept this sentence in steade of the state. In y^e second place is added y^e which declareth, y^e at those y^e are touched with any desyre at al of profitting in y^e doctrine of true religion, are cared for of god, and y^e god will in no wise forsake them: I haue compassion (sayth he) on the multitude. Thirdly, by y^e wordes of the disciples supposinge that it coulde not be that so many might be satisfied with breade in the wilderness, may be gathered: that those which prepare themselves to the study of sacred and heavenly thinges, are first hindered and oppressed with many griefes and temptations, before they can attayne to their wished scope, yea and ofte times they strike vpon y^e rocks (as they saye) euen in the very heauen it selfe, and are haled awaye from their godly purpose. But whereas christ in y^e fourth place demaundeth of his disciples how many loaves they haue, we are taught euidently thereby, y^e God hath alwayes in a readines orders apte and conuenient meanes, whereby he may provide for the good, & next after spirituall or heavenly benefites minister also corporall or earthly.

For by y^e meanes y^e we least thinke off, god succureth all those

those that labour and be in necessitie. And therefore in the fyfte place Christ giueth vnto his disciples, that they shoulde see thesē others. For God sendeth alwayes in season teachers, which maye with all fydeltie and diligence instruct those that are desirous to learne. Lastly and in the sixt place, they all eate and are suffyled.

They that a litle before hungered and thirsted after the knowledge of the trueth, doe now happily profyt therein, yea and so far forth doe they esteemes proceeds, & there remaineth vnto them, what they may giue and imparte vnto others, and at the length may, either publicly or priuately teach the doctrine of pietie vnto the rest.

Nowe that history likewise of Mathew 2, as touching the wise men that come from the East to worship Christ, it shall be very easie to applye wholly to the tractation of one common place. The state or common place maye aptly be preferred, as concerninge vocation or challenge.

This state beinge assigned, first of all shall bee declared, whosoever God calleth any man by a signe, either external or internal, or rather by them both, to the knowledge and confession of the Gospell, or els to some certaine kinde of lyfe, in which he may dayly serue God and profite his neighbour, that he ought not to refuse, but with cheerefull harte to come and deuoutly obey vnto the caller.

In the seconde place where it is reported that Herode and the whole citie was troubled, thou shalt not without cause inculke an exhortation to overcome temptations.

For thus commonly it cometh to passe, asone as any is elected and called of God to a godly worke Satan by and by together with his conspirators the flesh and the woꝛlde worketh wiles, and leaueth nothinge vnattempted whereby they may withdraue him from his god and holy purpose. But their followeth in the thirde place & which in this kinde of conflict bringeth an exceeding great comforte, namely that against the most fierce and bitter temptations a present remedie is to be sought for out of the holy Scripture.

The lawe, the prophetes, and Apostles do certifie the conscience as touchinge thinges doubtfull, they the we most apparantly where Christ is to be founde, and where the minde finally may rest in safetie.

For it is euen the holy Scripture alone, that confirmeth and sustenteth thee in the knowledge and confession of the Gospell, in sincere faith, in puritie of life and conversation. Fourthly, where the subtilty of Herode privately calling the wise men vnto him is disclosed, shall very well be added that after the first and most grievous temptations are overcome, and after the minde is confirmed, and that by the ayde of Gods worde, in his calling & holy purpose, there remaine as yet successively newe dangers which hypocrites, which false teachers or heretickes, which tyrantes, and such kinde of aduersaries of true religion will forge and contriue.

For as longe as we liue here in this life, ther is nothing but perils vpon perils, and euen as if a certaine rancke of troubles were linked together with chains, so both one distresse after an other fasten vpon the godly.

But yet we ought in no case to be discouraged in our minds through the frequency or greatnesse of the perills.

Wherof perteineth that which followeth in the first place, as touchinge the departure of the wise men, and the starre againe going before them.

Thou shalt here not vnerperly add, y he which by haliaunt strivings hath already escaped the dangers of the first and seconde sorte, both nowe lye (as it were) at anchor; and rest in a quiet baye. For let the Champion of Christ constantly ensue the first signes of his callinge, but most diligently let him folowe the Scripture, which both assure him of his vocation and all the order of his dutie, & he shall (vndoubtedly) come vnto that place, where hee shall see Christ in his glory, and obteyne thorough him eternall life. He that endureth to the ende, shall be saved.

Thou shalt therefore all the parties hereof not vnaptly to be reduced to one common place, as touchinge calling or vocation,

ocation, and perseuerance in the same.

Againe in lyke maner the hystorie out of Luke, 2. as concerning the confession, which as well Simeon, as Anna made of Christ, shall fruitfully be expounded, by declaring out of it, how necessarie it is, that all the faithfull, whensoever oportunitie will serue, shoulde render an account, of that which is all one, make confession of their faith.

And y^e this is the state of the sayd reading, it shal truly be auouched, as soone as mencion shal be made of Simeon.

Secondly at the wordes of Simeon, in which he pronounceth Christ to be put for the ruine and byrpsinge agayne of many, and for a signe which is spoken agaynst, & moreover that a woode shoulde perce Maries soule, shal aptely be intreated as touchinge that poynte, that a confession made is alwayes pursued with offences, sondry motions, contentions and great daungers.

The woold neuer cease to byrge the godly confessors into peryll and hazard.

Thirde, where it is described what maner of person the sayde Anna was, how godly and unblameably she lyued, very oportunely next after those wordes by herselfe declared, shall be added, that wheresoeuer the confession of faith taketh place, ther ought also manifest fruits of faith, and manifold exercises of pietie to be seene. Finally that confession is known to be perfect, which on the one syde is accompanied with the perils of temptations & persecuti-
on, and on the other side with the notable fruites of faith.

With suche a confession God is delighted, the rest of the godly are strengthened, the enemies are directed and discouraged, the Diuell hymselfe is discomfited and subdued.

Fourthly, Anna is reported to haue confessed lyke wise, and agreeing in al poynts with Simeon, to haue spoken. I so of Christ to al y^e looked for redemption. Not without cause therfore shall be declared in y^e last place, how it becometh, y^e a confession in al y^e partes & members therof be agreeable

agreeable with the word of god. & further, y^t it remaine apparant, franck, firme and constant, even to the ende of lyfe. And thus the whole sermon very nere shall be spent about one common place touching the making of a confession of faith. But I feare least ther be some y^t wil cry out and accuse me to be over tedious: in herfore I forbear to add any more examples.

Further there is no cause why any man shoulde suppose y^t here are digested allegorical interpretations. For the state is alwaies drawn forth out of certaine words apparantly placed in the narration. Neither is digression made in the explication of the parts from the native signification of the words, which in every allegory is accustomed to be done. Besides, there is no other thing sought for here, then y^t the interpretation of the parts, may both be directed to one fountaine or common place, & also converted to y^e comon instruction of life in rightuousnes. For if sometimes out of doctrines, yet for the most parts we see al this order of interpreting to be gathered out of institutions, which otherwise, according to y^e forme y^e I haue exhibited in the thirde chapter, may be excerpted out of y^e same members. And notwithstanding there happen such narrations, as seeme to minister very little matter to teache: wherefore it is no lesse requisite then profitable, y^t the partes thereof be expounded after this sort as touching some certaine common and large stretching place. Wherefore truly a man may more rightly terme all this kind of narration instructive or morall, then allegorycall. And to be true that we saye, we will shewe it by an example taken out of Christom.

For he in his homilie 67. vpon Mathew seeking occasion to prouoke his hearers to deserue well of the paye, selecteth two partes out of the text of the euangelical historie, which he interpreteth of one & the same comon place, proceeding in the like order that wee haue done, and so longe tarreth he in them, as he iudgeth to be most fit & conuenient.

The one part is of Christ the king make a poore, whiche was contented to be caried upon a shee. wherein Chrysostom teacheth, & those things are only of vs to be sought for, which the necessary vse of lyfe doth require, and that pouerty is to be taken in good part of all men.

The other, wherein it is sayd, that some layde their garments upon the shee, & some spread them in the way: this Chrysostom explaneth as touching helping and clothyng of the poore. Therefore to the commendand and setting forth of the poore teneth the explications of the cause of the two partes, and standinge somewhat long upon either of them with great sharpenes of speache, setting abrooke all the engyns of arguments, he exhorteth, vrgeth, solliciteth, impelleth all men to inuention to be benefeciall to the poore.

Nowe that here are to be seene allegorycall interpretations, no man being in his right minde, will affirme, but all men may easily perceiue them to bee playne instructions. Howbeit in the same sermon Chrysostom there rather bleth an allegory where he aduoucheth: that by the shee is signified the Jewish people accustomed to beare the burthen of the lawe: and by the Colts the Gentiles, which liued alwayes without the lawe, without burthen, without the discipline of Gods commandmentis.

That the shee like wise and his Colts were brought of the disciples, inasmuch as the Apostles by the preaching of the word brought to conuert both peoples vnto Christ. That Christ moreover rode vpon either beast as they say, so that he gathered to himselfe of either people an obedient Church, and that the Gospell is pacificaly heard of them both. That no man so, had the beasts to be brought vnto Christ, because it seeth not in the power of any man to stop the course of the Gospell.

In the Colt suddenly admitting one to take his shee without kicking, to be assured the prompt & ready mindes of the Gentiles in receiuing of the Gospell.

Againe

Agayne, while the Ass cometh after the Colte to be signified, that after Christ hath giuen unto him all the Gentiles, the Iewes also will one day with greafe zeale follow after.

By the disciples putting their clothes vpon the heasse, that Christ might the more conveniently sit, to be mente the teachers of the Gospell, which ought not unwillingly to bestow all that euer they haue, yea euen their bodye and soule, so that their hearers may be furthered, and the glory of Christ more and more set forth. And thus muche welnigh hath Chrysostom in that place.

What yet there is no man that leeth not the interpretations to be very discrepant, where one sayeth, that for as muche as Christ was contented to be caried on an Ass and his Colte, we are taught, that wee ought to be contented with a fewe thinges, and patientlie to beare our necessitie: and agayne for that Christ was caried vpon an Ass and his Colte, to bee signified those peoples, to wit, the Iewes and Gentiles, that shoulde acknowledge Christ to be their Lord, and receiue his gospell.

Agayne there is founde no smal difference, in case where the disciples are reported to haue layed their garmentes vpon the heasse, whereon Christ ought to sitte, it be one while added, that all men are there admonished willing- ly to giue clothes and other necessaryes to the poore, an- other while it be sayde to signifie, howe it behooueth the Preachers of the Gospell to bestowe all that they haue, yea euen their bodye and soule for their flock.

Certes those former interpretations are excerpted out of the native sense of the wordes standing in the text, and be perspicuously referred to the institution of Ioseph, whiche thing is the cause, why Chrysostom discusseth them with a more plentifull discourse: but in the later interpretations digression is made from the proper signification of the wordes, wherefore that they are allegorycall, and for that cause the lesse profitable to the information of

lyfe and mouing of affections, there is no man, that canne well dissemble: wherebpon also it pleased Chrysostom to touch them only in few words, and as it were beside the purpose.

These thinges therfoze being duly considered, it wyl be very easy, to giue a right iudgement as touchinge the interpretations whiche wee haue vsed in this present Chapter.

First is briezely & playnly expounded, in passing thzough all the partes, whatsoener belongeth to the sacred narration.

Then to euery parte is ioyned an interpretation, in which appereth nothing hard, wrested, or farre set: but out of the aduised consideration of the words and sentices are those thinges deduced, which ingender holesome institutions or instructions of lyfe.

And to make the matter moze cleere and lightsom, euery thing is in such sort disposed, that all thinges are directed to the nature and true vse of one common place. In which respect no doubt the hearers capacitie is better prouided for, then if many thinges and the same diuers and not euident should be obtruded.

Who therfoze will deny this maner of interpretinge with great fruit to be exercised, and to be both godly and profitably produced to the people in the Church?

And, as I admonished in the beginnunge, to those that in the partes of the hystorycall narration can not by obseruing a certayne course and order of causes, effectes, contingents, and suche lyke places, it is no harde matter to make and adorne these kindes of interpretations.

But from allegories, such inespacially as very necessitie it selfe doth not extort in those places of Scripture which of themselues sygnifye otherwise some inconuenience, euery man shall by mine aduice (so far forth as may be) abstaine.

We see in so great a worke of the propheticall and apostolycall bookes how fewe are vsed. It is playne that they

they are apt to delight with then to teach, and that none but very slender proofes are deriued out of them, & therefore that place is to be giuen vnto them onely after other arguments, whiche haue in them moze pithe and strength.

They haue very litle or no grace at all, if they be discouered through all the partes of an oration, yea the sacred Sermon which is on euery side powdered with allegories, is iudged verie slender and barren. And in a matter little fruitefull, to teneet to seme witty, and to spend much time, no man will iudge it to be the part of a wise man, and of one that seeketh the profit of his hearers.

Wherefore I purpose not to adioyne vnto this our work any Chapter at all touching allegoryeall sermons.

These thinges that we should in this maner somewhat moze prouly the we thought for prosecute and discourse, we were by the temeritie (y we speake nothing moze bit-terly) of some mens iudgement, vehemently compelled.

That sometime the whole reading of the sacred Scripture is briefly runne ouer, to the intente some one common place may afterwarde more at large be declared. **Cap. VI.**

A readinge of
the holy scrip-
ture how it
is vsed of the
holy fathers
to be declared
to the people.



finds commonly in the sacred Sermons of the holy fathers had vnto the people, the whole reading of scripture (euen so muche as had bene recited) to be discoursed with a compendious paraphrase, or some other lyke apte forme of enarration, and y parte which remaineth whole and principal to be consumed in the explication of one common place. And that cometh to passe, not onely when an historyeall narration, but also when a tretise of doctrine taken out of the holy scriptures, is in hand. Examples almost infinit are extant in Iohn Chrisostom especially in his expositions, vpon the sacred bookes, as Genesis, the Gospel of Mathew & Iohn, and the epistles

epistles of S. Paule. For in his homilie 3. vpon Genesis whilst his intent is chiefly to reprove the Gentiles, which supposed y^e al things created were gouerned by chance & fortune, he handleth a common place at large, as touching the reducinge of those that erre into the right way: whence lastlye he falleth to the commendation of abstinence. Againe in his homilies 7. & 8. he entreateth of reclaiminge the Gentiles from their error, albeit in the later some thinges are added as concerning fasting. In his 4. homilie, after the partes of scripture before read declared, he toucheth the right vse & maner of fasting, and the restraynt of wicked lusts. A good part of his 26. homilie is spent in stirring by the hearers to render thanks vnto God for his benefits receiued. Homilie 27. hee reasoneth at large touching the renitiuing of tozonges, and the not touching of sinfull ment. In the greater part of his homilie 30. he intreateth of fasting and prayer. Vpon the Gospel of Math. homilie 43. Christ doth declare in many wordes what manner of people the people of god is: & should be: & how they should be like vnto Christ, & withal admonisheth euery man to studye to make himselfe faithful, & to be one of the number of Gods people. We might, out of the gospel of Math. which containeth by story call narrations, & out of Pauls epistles, in which is plainly exhibited the handling of manifold doctrine, produce and bring forth many other examples which seeing euery man sufficiently percelueth vnto what end our discourse tendeth, no man will think it needful to add.

Onely therfore here we will admonishe: how it cometh to passe two maner of studies, y^e a common place after the scriptures expounded may be declared at large.

I Sometime occasion is taken of those things, y^e in the self text of the scriptures read are spoken of. In the homilie vpon Gene. 26. for as much as thanks to be giuen vnto God after his benefits receiued, he is moued by the example of the gratitade which he saw in Noc.

Homilie. 4. vpon Mathew, is in good time prosecuted y^e long

A common place is two maner of wayes declared at large.

long discourse touching the people of God, soasmuche as the angell had sayd, that Christ should save his people from theyr sinnes.

Homilie 67. vpon Mathewe, it is reported in the texte, that the disciples put their clothes vpon the beast, whereon their Lorde shoulde be caried: wherevpon therefore taketh Chrysostome occasion to speake at large of clothing and relauing euery way the poore.

II. Againe somtimes a common place is handeled in the seconde parte of the Sermon, not for that in the Scripture read befoze there happeneth any mention thereof, but bycause the order of time, and the state of the Church doe greatly require it.

Wherefoze when Chrysostome in the time of a publike fast toke in hande the interpretation of the booke of Genesis, hee diuers times with verve good cause breaketh forth into a common place of fasting.

So in an other place also in the chiefe and greatest part of his Oracion, he reproveth certayn vices, as both some other thinge not: unlyke.

But howsoeuer it shall seme good to deale, it

behoneth wise deliberation to be had at all times, as touchinge the choice of the place

and that are in this sorte to be hande-

led: for other thinges serue for

other times, places, & persons,

which also is a thing

commonlye kno-

uen.



Howe and after what sorte one place of
Scripture, or some certaine sentence ought
conueniently to be handled. Cap. VII.



It alwaies an entier booke, not alwaies a
parte of a booke is offered to be declared,
but ofte times it behoueth the sermon to
be framed to the people, of one onely sen-
tence, or of one place of Scripture, and y^e
same also not very largely stretchinge.

But that the same order of gathering diuers common
places shoulde here be vsurped, which we haue shewed
to be profitable in the premisses, it can by no meanes be.
What then, will some man saye, remaineth to be done?
In what maner and method shal one place or one certain
sentence be fruitfully declared? Wee (so far forth as we
maye) will set forth a most syle and absolute forme, which,
excepte any shall devise a better, it shall be expedient for
him to folowe, and as well for his owne sake, as also y^e
it may become the more clere and euident, we will com-
prehende the same in certaine obseruations.

I. Before all thinges it is conuenient very carefully to
consider and to declare vnto the people, vppon what occa-
sion, or to what ende, the autho^r of the sacred booke out of
which the place or sentence is taken, spake and pronoun-
ced those wordes. And that for this cause, that whildest wee declare of what
matter wee will speake, and what our purpose is, we may
credibly auouch that we will in no wise abuse an other
mans sayinge, neither transfer it vnto other purposes the
is meete, but vsurpe it altogether in the same, or at leaste
in the like cause, for which y^e autho^r himselfe did so speake.
After this maner we may see Peter Act. 2. intendinge to
interprete certayne wordes taken out of the Psalm. 16. as
touchinge Christe, risenge againe from death, prudently
to add some thinges of David and of his meaninge and
iudgemente in those wordes.

And truely it standeth vs very much bypon, to deale faithfully and byrightly in this behalfe.

For it is a greuous offence, yea and the holy Ghost is moued with unspeakable reproch, in case a man doth force or wze the any sentence out of the scriptures to any other ende or purpose then becommeth him.

He that shall be founde to haue done this but once, doth quickly lose all his authoritie with the hearers, and afterwarde, yea euen then when he alledgeth the Scriptures aright, he shall hardely be credited.

To apply aptely and properly the Scriptures to present busines and affaires, is the principall vertue that belongeth to a preacher.

II. Where it is nowe discovered, of what matter we minde to entreate, and declared, that the sentence taken out of the holy scripture accordeth to our purpose, the next poynt is, that we diligently consider, whether that very sentence, as it standeth in the sacred writer, doth minister any proofes at all, of causes, circumstances, signes, or descriptions, agreeable to the busines of which entreaty is made.

As many as are founde to be such, shall woorthily before any other be brought forth, and as those that be of greates weight and importance, soasmuch as they answer to the minde and method of the author, from whiche it is not lawfull vnadvisedly to depart, and doe in all pointes agree with our matters, shall studiously be digested, adozned, and inculked.

Neither is it a hard matter, to drawe forth such kinde of proofes or argumentes, partly out of the thinges that lye hid and are included in the sentence it selfe, and partly out of those thinges that either goe before or folowe after the same.

Of this kinde I would asseyme it to be that Peter Act. 2. in that Sermon whereof mention is made before, to the intent he might shew he rightely vsurpeth the sayings of David

David, reduceth into memoꝝ, howe David in that he was a prophet, knewe before hand that Christe after the flesh should take his beginning out of his posteritye, and therfore also by the inspiration of the holy Ghost prophesied before of Christes rising againe.

And whosoever is but meanelly exercised in the holy Scriptures, may easely perceyve, that in the same Psalm, as of the death and great detestation of Christ, so also certaine thinges are openly spoken of his resurrection.

It is not much vnylike, that y^e Apostle Galat. 3. speakinge of the Gentiles that should be blessed in the seed of Abraham, affirmeth those that are of faith, to be the sonnes of Abraham, and howe it was longe before tyme unto Abraham, that it would please God to iustifie the Gentiles by faith; againe where he addeth, that the inheritaunce was given vnto Abraham by promise.

III. Moreover it is very profitable to make as it were a certaine resolution of the whole sacred sentence, and to examine in a iust balance every worde therein; and diligently to ensearche the significatio, force and vse of them: And that, to thintent out of every of them may be gathered certaine argumentes or promises, agreeable to the state of thappointed Sermon, and may afterward be oportune applied to teache and instruct the hearers.

Of which craft and diligence (I mean in drawing forth of proofes out of every worde, well mighte of any one sentence) we have the holye Scripture it selfe, as a most expert maistres and most faithfull teacher.

Which thing we will straight wayes make playne and evident.

III. After the wordes wisely weighed and considered, it is requisite, that we procede with like industrie, to a more exact contemplation of the matters themselves, or sayes, which in every sentence are signified. For it is not very lykely, that there should be any where happen thinges of them selves so barren, that a man

may not out of the (if at least he be not altogether endued with a blount and blockish witt) deuise and excogitate some p[ro]fes profitable to teach. He that hath once thoroughly sifted and examined the thinges, whereof he entreath, may easely finde the meanes, to make his oration become both frutesfull, p[le]ntious, and delectable.

We see in this behalfe the Apostle Paule, after arguments drawne out of euerie wo[rd]de of one peruliar sentence, to heape vp still a p[le]ntifull matter of other p[ro]fes, and the same flowing out of the nature of the thinges themselves.

The examples which we will a litell after touche, shall plainly testifie this thinge to be true.

V. Last of all to him that feareth and suspecteth that he shall want sufficient matter of speaking, we giue this aduice: namely that he put before his eyes, the places of inuencion, which he knoweth to be attributed vnto that kinde of sermons, to which the sentence of the sacred author appertayne.

For euerie kinde of sermons, (as is afore sayde) hath certayne proper and peculiar places of inuencion, the order whereof beinge attentively considered, we are eftsoones admonished of many thinges, which may aptely be spoken of eche kinde of business taken in hande.

Wherefore him that shall speake of a sentence, or state of the kinde didascalick, we remitte to the places of inuencion as well diuine as other not diuine, that he may so longe exerceise himselfe in them, as that he may procure for his true meete and sufficient furniture therby.

Of which thinge we then also made mention, when as we heaped together some thinges as touchinge the places of the kinde didascalick, in the seconde Chapter of this present booke.

But to come to examples, where a full furnished explanation of one place or sentence is to be seene, we haue none more famous in the whole bodye of the holy Scriptures, then in the Epistles of the Apostle Paule.

Which albeit they be rather written in a scolasticall, then in a popular kinde of speaking, yet doe they import vnto vs no small helpe to the due framinge of Sermons to the people.

The first example very notable thou shalt finde in the fourth Chapter of the Epistle to the Romans, where this short sentence or place out of Genesis is. Abraham beleued god and it was imputed vnto him for rightiounes, is with wonderfull prudence and dexteritie expounded at large. The wordes truly are very fewe, if thou respectest the number, but if thou lookest into the sense, thou shalt perceiue in them to be most strongly proued, that men are iustified by faith, and that great plenty of argumentes are ingendered therein.

The state of the whole disputation, the Apostle had pressed before in the 3. Chapter, saying: We suppose that a man is iustified by faith without the workes of the lawe. To the confirmatiō therfore of this state, he ingeth by noble example of the iustification of Abraham to be most fite and conuenient, to the intent he might gather by order of reasoninge, that all other men also are in like manner iustified by faith.

Which his purpose he himselfe doth not obscurely declare, when a little after he saith, that it is not so written for him onely, that it was imputed vnto him for rightiounes, but also for vs, to whom it shalbe imputed if we beleue in him that raysed vp our Lorde Iesus from the deade &c.

Howbeit not contented to haue shewed in this wise that the said sentence agreeth wondrously well to his enterprised business, he denieth it into partes, and out of euery parte draweth forth newe argumentes.

Wherefore so far as in that sentence wherein it is sayde, that Abraham beleued and in beleuinge was iustified, by and by out of the worde beleue is this argumente subtilly contrined.

If Abraham be iustified, for that he beleued, it followeth of necessity y he was not iustified by workes. In as much

I. Example.

State.

I. Argumente.

Ephes. 2.

Lib. II.

Of framing of

as faith and woorkes are after a sorte repugnant the one to the other. Now the Apostle renoueth this argument thus:

If Abraham were iustified by woorkes, he hath wherein to glory, but not with god. For what saith the scripture? Abraham beleued God, and it was counted vnto him for rightuousnes. From hence the Apostle bendeth the earnest contemplation of his minde to the signification of the word, Impute: out of which he produceth the second proofe to this effect. To him also that worketh not, but beleueth in God that iustificieth, his faith is by grace counted for rightuousnes. But it shoulde not bee sayde, to bee counted by grace for rightuousnes, if he had deserued it by woorkes: for then it shoulde rather bee called wages or debts. Iustification therefore cometh not by woorkes, but freely & by grace. Like as in the former argument consideration is had of the antithetons, to worke and beleue: so here wages or debts is set against imputation.

Wherby the Apostle exactly noteth the forme of speaking, To count or impute for rightuousnes. For it cometh to his remembrance howe in the Psal. 31. that man is called blessed, holy, and righteous, to whom the lord imputeth not sinne: Wherefore he determineth that to impute vnto rightuousnes, is euen all one with not to impute sinne. For to remit or not to impute sinnes, is as much as freely to pardon the, or to iudge one righteous without deserue. Iustification therefore cometh by grace, and not by woorkes. And this is it that the Apostle so labiously saith: That God imputeth vnto man rightuousnes without woorkes. Wherefore out of euery worde we see notable reasons to be drawn. Now the Apostle proceedeth yet further, and as we remembered in the 2. obseruation, he diligently enquireth what time faith was imputed vnto Abraham for rightuousnes.

Nowe he findeth that thinge to be done about fourtene yerres before Circumcision. Of this circumstance there is no more to be gathered in the fourth place well noted after this manner: If Abraham had bene iustified by woorkes, then chiefly by circumcision,

But

But by this he was not iustified, forasmuch as rightuousnes was imputed vnto him longe time before he was circumcised. Therefore in no wise commeth rightuousnes by workes. The wordes of the Apostle as they stande in the text are playne. Furthermore The apostle interlaceeth forthwith the fift argument, taken of y^e vse and signification of circumcision. Abraham receyued the signe of circumcision as a seale of the rightuousnes of the faith which he had, when he was vncircumcised. Which we maye take euen as if he had sayde: Circumcision is not therefore receyued to the intent any man shoulde be iustified thereby, but that it might be a seale of y^e assurance of rightuousnes noing before receyued by faith. For a man must alwayes first beleue and confesse his faith, or euer he can rightly v^e any sacrament instituted of god: and vnlesse a man alreadye indued with faith doe receyue the sacramentes, there is no cause wher he should hope y^e they will become holiesome vnto him.

V.

There is no man that knoweth not the sacramentes to be signs of the couenaut made before with God, and that they are added as seales of our reconciliation with God, like as after y^e bargainers are agreed betwixt them selues in things and seales are accustomed to be made.

The first argument followeth of that, y^e we be led to be digested in the fourth place. Seeing nowe it appereth that faith was imputed vnto Abraham for rightuousnes before he was circumcised, & whilst he was yet vncircumcised it is a plaine face, that the Gentiles also which are not as yet circumcised, neither dare challenge to themselves any good worke, may be iustified by faith: and generally that vnto all men, whether they be circumcised or vncircumcised, rightuousnes may be imputed, so that by the example of Abraham (which is indifferently the common parent and prince of all beleuers as well of the circumcised, as hauing vncircumcision) they repute their faith and confidence in God.

VI.

And thus we see that the circumcision of the flesh is not necessary for the justification of the Gentiles, but that the circumcision of the heart, which is the circumcision of the law, is necessary for the justification of all men.

Hee receiued, saith he, the scale of the rightuousnes of the fayth which he had, when he was vncircumcised, that hee shoulde bee the father of all them that belecue, not beinge circumcised, that rightuousnes might bee imputed to them also. And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walk in the steppes of the fayth of our father Abraham (which he had) when hee was vncircumcised. **Where** in the seauenth argumente he declareth that rightuousnes before god happeneth by faith, soasmuch as it can not be that rightuousnes shoulde be receiued by the Lawe. Of which thing he remembreth also in the causes. For where the lawe is, there immediately followeth transgression: for such is our imbecillitie and weakenes that wee can neuer exactly fulfill the lawe. And where transgression is, what, I beseech you, is to bee looked for but the wrath of god?

VII.

Rom. 9.

By the lawe therefore oz by works wee can by no meanes asseue unto rightuousnes.

VIII.

But to the intent he might the more easily perswade the same thinge, he inserteth two inconueniences, which, if rightuousnes were not to be looked for but by the lawe, shoulde of necessity follow. If rightuousnes or the inheritance of spirituall benefytes shoulde then onely be receiued, when the law were of vs thoroughly fulfilled, our faith no doubt shoulde be void, & the promise of god of none effect. But y it is a very absurde matter in case any shoulde auouch it thus to be, euery man perceiueth, for GOD undoubtedly performeth that which he promisseth: as he that neuer ceaseth to be true and full of his word. And where as is the certaine, certaine, & infallible promise of God, ther our faith ought in no wise to waiver oz doubt. Let these thinges therefore be taken in keabe of the right argument.

IX.

But nowe againe the Apostle sayeth somewhat at this, that the holy scripture testifieth that the promises belong not onely vnto Abraham but also vnto all his seed.

In which consideration beinge occupied he remembreth that

that in the olde Testament the Gentiles also are contei-
ned in the seede of Abraham. For it was saide vnto A-
braham Gen. 17. I haue appointed thee to be the father
of many nations.

Wherefore here vpon also he produceth an other argu-
ment, which is framed in this sort: The promised spiri-
mall benefyts shal redound also to the seede of Abraham.
But the Gentiles are knowen to be the seede of Abraham.
Ergo, the promised benefyts shal come in like maner to the
Gentiles, though destitute of the lawe and voide of good
works. Be this therefore the ninth argument taken of the
proper signification of the worde Gentiles or Nations, and
it belongeth to the places of inuention of whiche mentiou
was made in the first obseruation.

X The tenth argument is added to deriue of the nature
of the things themselves, which kind of proofes we shewed
to be meete and requysite in the fourth obseruation. Abra-
ham, saith he, aboue hope, beleueed vnder hope, that hee
shoulde be the father of many nations: according to that Genes. 15
which was spokē to him: So shal thy seede be. And he not
weake in the faith, considered not his owne body, &c. The
apostle in deede describeth the nature & force of the faith,
which is imputed for righteousness, and sheweth that it
was very excellent in Abraham, and far greater then any
man could beleue.

He saith the true and perfect faith, both assuredly & vn-
doubtedly lay hold vpon those things, & exceede mans rea-
sons & by no meanes are iudged to be hoped for, & besides, &
neglecteth, dispiseth, & utterly remoueth al things & are
thought to be a let or hindrance vnto it. For it alwayes
leaneth vpon God, to whom nothinge is impossible to be
done. Such and so great a faith therefore seeinge it shined
forth in Abraham, it pleased god with mercifull eyes to be-
hold it before al other wo:ks, & to impute it for righteous-
nes.

XI Last of all, the holy Apostle going about to bring his
explanation to an end, auoucheth that the same meane or
way,

way, y Abraham was iustified by, ought also to be applyed vnto vs: for therfore were those thinges wryten of Abraham, to the ende we might know, y we in like maner by the example of Abraham shoulde without woorkes be iustified by faith. And thus much touching the interpretation of one short sentence.

II. Example

The seconde example being no lesse notable then the first is extant Galat. 3. where every word of the most known promise made vnto Abraham Gene. 22. In thee all nations shall bee blessed, is so expounded and declared, y it likewise teacheth y men are iustified before God, not by the woorkes of the law, but by faith.

III. Example.

But yet far a way surmounteth the third example which occurreth Heb. 5. & 7. where every member of the fourth verse of the Psalm. 110: The Lorde hath sworne and will not repent, thou art a priest for euer after the order of Melchisedec, is with such great arte, industrie, & grace opened and explained, y I neede not doubt to affirme, y no mans wit without the speciall direction of y holy ghost is able to immitate the like. For truely the apostle with many & diuers proofes take out of y one testimony of scripture, plainly teacheth in y same chapter, & in the thre following: first that Christ is the true priest after the order of Melchisedec, and y the said prophesie of y Psal. 110. both most chiefly agree vnto him: secondly, y the priesthood of Christ is far more excellent then the priesthood of the law, which was after the order of Aaron, or Leviticall: thirdly, y by y priesthood of Christ appointed & established through the publication of the Gospell, the priesthood of Aaron is abolished: fourthly, that by the priesthood of Christ once constituted and consummed, the olde ceremonies and sacrifices, yea and the law it selfe take an ende.

What man would haue thought, that out of one verse or clause might haue bene drawn, matter of so many weighty poyntes of Christian doctrine, and so diuers and sundry proofes for every poynte? But thus it is, to whom

the holy ghost becommeth a scholemaster, vnto those all things are easie, playne, penetrable, and ready. The thing it selfe speaketh, that all that are placed in the Ecclesiasticall ministerie, are not so far for the enstructed of the holy ghost, y they may be counted equal with the Apostles or other pillars of the Church: wherefoze it is very requisite, that the study & diligence of imitation should appeere and shine forth in them, and when they perceyue themselues not able to attaine the vertue and maiesty of the Apostolike phrase of speaking, then let them diligently next after the Apostles follow the steppes of the holy fathers, whiche we know with great laude and fruite in the kinde didascalick to haue explaned sentences or single places of scripture in the Church.

Chrisostom in his first Tome learnedly expoundeth in a lust homilie those words of Gene. 3. I will put enmitie betwixt thee and the woman, betweene thy seede, and hyr seede, &c. There is also an homilie as touchinge these words of the Psalm 9, I will declare all thy wonderous works. An other of the words out of the Psalm, 25. Leade mee in thy trueth, and teache mee. Agayne of the wordes out of the Psalm. 27. The Lorde is my light and my saluation: whom then shall I feare? Moreouer of these wordes out of the Psalm. 85. Be not angry with vs O Lord for euer. Item out of the Psalm. 122. Peace be within thy walles, and plentiousnesse within thy palaces.

II. In the second tome is read an homilie, concerninge those words of Math. 25: That which ye haue done to one of these little ones, ye haue done vnto mee.

III. In the thirde tome are expounded in entire sermons these places: out of Iohn 4. The true worshippers shall worship the father in spirite and trueth. Out of Iohn 15. Yee are my friends, if ye doe whatsoeuer I commaund you: which sentente he explaneth in two homilies. Out of the 1. Cor. xi. There must be heresies, that the approued might be knowen: Out of other wryters other examples may be had.

IIII. Example out of the 1. tome of Chrisostome.

Howbeit whensoever the members of a sentence or any place, be in that order which is spoken off, expounded and declared, it is the parte truly of a wise interpreter to consider, what speciall poyntes bene expedient out of them, according to the state of the church and the publike utilitie or necessitie, either largely or compendiously to be handled.

This thing is also to be understood, that those, to whom it apperteyneth to preache of present busynesse & affaires offered by occasion, doe sometimes excerpte some sentence or place out of the scripture, and apply it to their purpose, somtimes agayne vse no place of scripture at all in the beginninge.

What time therefore they prefixe to their Sermon any place of Scripture, they shall very aptly haue recourse vnto that forme of interpreting, whiche in this presente Chapter we haue indeuoured to shew and commend vnto all men.

¶ A simple Theame how it ought to be discuffed in the kinde Didascalick. Cap. VIII.



At times in this didascalik kind in which we are yet busy, hauing one while no reading or sentence of the holy scriptures going before, an other while agayne after somewhat hath bene declared out of the scriptures, it becometh vs to handle simple theames, and to entreat sometime more largely, sometime more briefly, of faith, loue, hope, the law, sinne, death, of the Gospel, and such like. Luke reporteth Act. 24. that Saint Paule disputed before the president Felix, as touching iustice and temperaunce, & of the iudgement to come. Which disputations would god we might haue had, they would haue bene, no doubt, greatly for our commodity.

Deuer

Benethelſſe we will aſſay, to exhibit a certayne order of examining thoſe theames, proſytable and eaſye to be knowne to all men.

It muſt bee called to remembraunce, that there were two formes or orders of places of inuention once attributed of vs vnto this kinde, in the former wherof we reherced the diuine places, of vs afterwarde termed ſome where generall, that is to ſay, doctrine, redargution, inſtitution, correction, and conſolation: in the latter we diſpoſed partly the places which commonly after the receyued maner they call logicall, and reduce them to certayne queſtions, partely other alſo taken out of Diuinitie it ſelfe.

Now therfore let vs ſee, howe by the direction and ayde of thoſe places, a ſingle theme may and ought to be expounded with the fruite of the hearers. But to the infente all this deuife may become the more clere, and every man the ſoner perceiue it, wee will compriſe in certayne obſeruations, whatſoeuer conduceth therevnto.

Obſeruations

I. It ſeemeth good by all meanes, that he that wyll declare a ſimple theme, doe preſcribe to himſelfe (following the example of the Logicians) a certayne order of queſtions, and exactly ſerch: Firſt, What it is of which the ſacred Sermon is appointed: ſecondly, what partes, or how many formes be thereof: thirdely, what the cauſes bee: fourthly, what the duties or effectes: fyftely what thinges be of aliaunce therevnto: ſixtly and laſtely, what contraries it hath.

Neither ſhall any man thinke this order to be diſpiſed ſeing it is very much proſytable, as well for the teacher as alſo for the learners, to haue a certayne method reteined and kept.

But me thinketh I here ſome man objecting vnto me: that this forme of entreating which I ſpeake off, is more frequented of Aristotle and of his followers the Logicians, then of the Diuines.

And

And that very seldom or neuer among the prophets or holy fathers are to be founde any sermons simply declared in this method.

Merely I will say that which is trueth. To the enserching and drawing forth of the nature of euery thing out of darknesse, as many (certes) as are wisely occupied in the office of preaching, so oft as they will entreat of simple theames, doe set before them, as a rule, this order of questions. But yet this difference is to be marked betwene a Logician or philosopher, and a diuine preacher. The Logician truely by his owne proper right, as he undertaketh and promiseth he will utter & bring forth whatsoeuer may probably be sayde of euery argument he is offered, & imagineth he hath disciples desirous to become philosophers, very curiously and subtilly pursueth the course of all the saide questions.

But the Diuine, and specially the Preacher, whiche professeth himselfe to be the teacher of the whole multitude, and in it of a greate number of vnlarned, suffereth not his oration to be enclosed in so narrow straightes, but as one raunging in a champion felde, choseth those questions onely to be explained, whiche he supposeth to be mosse congruent to the vnderstanding of his hearers, and also most fyt for the place and time.

Wherefore albeit he premeditating at home in his studie what thinges are expedient to be propounded in the Church, haue those questions before his eyes as the moderators of his thoughtes, yet after that he hath some while debated the matter, he sticketh faste in the inuestigation onely of one or two or els of three questions at the most.

Whereupon therfore grew the custome, whereby for the most part the pastors of churches do in the first place learnedly discouer, what the thing is of whiche they purpose to entreate.

Where if they be perswaded that the thing is known already

ready to the hearers, then with good cause pretermitt they that question. From thence they procede to an other question, whiche they deeme to be most conueniente for the place time and persones, and doe alledge somewhat peraduenture of the thirde question, whiche is as touching the causes.

This being accomplished, they passe to that whiche is the fourth in number, namely, concerninge the duties or effectes.

And in this wise with the explication of two or haply of thre questions they make account to satisfy their hearers. Somtimes, and that not seldome, there happen thinges, which in no case doe admit all the said questions in Dimittie. As for example, there is offered a thing that can be deuided into no parts or formes: Why then should there be a question prefixed of diuers partes or formes? In lyke maner when there can be giuen no contraries of a thing, doubtles it were very ridiculous, to assigne a question to be discussed of contraries.

To be short, there may happen also such a theame, as may easely be conueighed through all the orders of questions, yet notwithstandinge the godly Preacher, so farre as he enioyeth (as I sayde) free lybertye, and delighteth in mature deliberation and in sage aduice taking, among many chooseth not aboue two or thre questions to be declared in the sacred assembly.

The Logician and Philosopher doe gladly trye what they are able to doe, and doe take pleasure in vauntinge of their wit: but the Preacher for his parte, weigheth and considereth what is most expedient to be done, accordinge to the place and time, for the godly instruction and information of good men.

Where finally if it bee greatlye for the behoofe of the Church to haue many questions expounded, yet shall it be the parte of a wise teacher to reserue some till another time.

II. After

II After thou hast disposed and set in order the questions which thou iudgeth will serue thy turne, thou muste haue recourse to the places of the second forme, those in especially, which the diuines receiue out of the schole of the Logicians to be vsed: and according to their direction, thou shalt excogitate whatsoeuer may conueniently be sayd of the purposed theme.

But in such sorte that these things be gathered together, that, so farre forth as may be, eache thing may be drawen out of the fountaines of the scriptures, or at the least confirmed by the testimonies of the same. And albeit there occurre no where in the sacred Bookes common places explained in that order, whiche the questions and places to them attributed doe prescribe, yet may it truly be affirmed that some diuine common places are to be founde, of which so many and diuers things here and there scattered in the Canonieall Scriptures are put in writinge, that if the same were bounde together (as ye woulde saye) in one bundell and broughte forth, vndoubtedly we should see those places handled in a iust method.

For here certes is founde that out of which maye be framed a definition, there that conduceth to the furnishing of a diuision or partition; elles where are distinguished certayne causes; there is againe where are shewed duties and effectes, in some place occurreth that which is to be counted for a contrary, finally there can scarcely anye thinge be required necessary to the openinge of the nature of a common place, which a painefull man and one exercised in the holy Scriptures may not drawe out of them. And by this meanes it is brought to passe, that those things which are put in order and alledged as touching a common place, all men may perceiue to be deriued out of the Scriptures, and so that cause to be of great weight and importance.

III. Whereouer the places which in the second forme we called diuine or Theological, are in like maner to be considered.

For euen these also doe minister vnto the minde very high and excellent things: Neither truely can it be chosen, but that he that hath bene some deale enioyed in the readinge of the holy scriptures, shall receyue of them great helpe and furtheraunce to apte teachinge.

And whatsoeuer things are denised and inuented by the direction of these places, ought to be referred vnto those questions, which wee determined in the beginnunge to goe thorough with, and (with rype iudgemente) to be placed in their order.

III. Furthermoze he shall in no case thinke himselfe to haue sufficiently done his dutie, that accordinge to the places rehersed in the second forme, hath found out those things, which after the order and nature of the questions may bee saide, except also hee endeavour further to illustrate the same things beinge founde out with diuers respectes, as namely by producinge certaine groundes of testimonies, certaine examples, similitudes, and other of the same kinde, and that (so much as in him lieth) taken out of the holy scriptures, or els out of the commentaries of the most famous wryters.

For truely esch man perceyuet that the proofes gathered together in such breuitie and straightenes as is vsed of the Logicians, doe make þe treatise to become bare & slender, and to breath forthonely the eclipsick kinde of speakinge of the Scholes: but if there be added further some certaine lightes and oznamentes of things, together with a certaine cleannes (at the leaste waye) of speech, then will the honour seemely for the Church, and congruent to the mindes and eares of the frequent auditoz, appere. For it is not meete that þe teacher of the multitude, should stand altogether vppon simple and bare inuention, but he at his libertie breaketh through and interrupteth the order prescribed of the Logicians, accordinge in deede as it is expedient, yea and where all things are most chiefly instituted by arte, there he studiously hideth and dissembleth

arte. And we maye see euery where in the sacred Scriptures the wonderfull libertie that is vsed in orderinge the propositions of argumentations, reasons, confirmations of reasons, exornations, completions, and howe holie men bestowe greate laboure and diligence in this behalfe; namely if their indifferent oration should not abhorre from the popular custome of reasoninge.

V. Last of all this diligence is also required, that the manifolde spirituall vse, of those thinges which are duly collected to the explication of any question, be added without delaye.

For as many arguments as are handled for the explaininge of any question, it is very meete to be declared, and it is greatly for the behoofe of the godly to knowe, what fruite they may reape out of them.

For certes (which maketh maruelously to the praise an dignitie of the holy Scriptures) there is nothing occurrent in them neyther doe we attempte to discusse any thing out of them, in which is not layed by some notable doctrine very profitable to the confirmation of our faith, hope, charitie, to the stirring by of our mindes, that we maye acknowledge the good will of God towarde vs, that we maye giue him thanks for his incomparable benefites, that we maye be made prompt and cherefull to render vnto euery man the duties of loue, also that we maye priuately leade an holy and blamelesse lyfe, that we maye timely and moderately correct those that erre either in Doctrine or manners, and finally that we maye obteyne comfort and redresse in publicke or priuate calamities.

And this order of openinge the vse of those thinges, which shall be explaned in the kinde didascalick as touching any common place, we may finde euery where in the Sermons of the prophetes, Christ, and Apostles, yea and in the Epistles themselves:

Where

Where truely vnlesse the lawfull vse be kept, and all things transferred to the p^{ro}use of pietie, and amendment of life, the knowledge doubtlesse of most excellent things remaineth very barren and vnfruitfull.

Of this kinde it is, that in the Epistle to the Romains the beginninge of the first Chapter, is discovered the spirituall vse of the doctrine touchinge the iustification of man by faith, whilest many notable effectes are repeated, which accompany iustification by faith, and doe wonderfully extoll the dignitie of faith: that also in the first Chapter, after hee had spoken of Baptisme and the effectes thereof, hee annexeth a graue exhortation, that they should reckon themselues dead vnto sinne, but lyuinge vnto **G O D**, to the intent they might diligently forseeke that sinne should reigne no more in them, neither that they should giue their members (as weapons of vnrightrousnes) to sinne &c.

Againe the eight Chapter to the Romains containeth the vse of the whole disputati^on afoze going touchinge mans iustification by faith without woorkes.

In like maner to the Romains Cap. 11. is put forth to be seene the vse of the discourse concerninge the reiecti^on of the Iewes and vocation of the Gentiles.

Wherefoze that, one while at euery argument or reason, another while next after the tractation of any question or entier place accomplished and ended, those things ought to be added which may declare the vse therof, I suppose it may by these things appeare:

Whosoever shall haue alwayes in a readines the diuine places of Inuention of the first forme or order, he shall be able profitably to perfoyme somewhat in this behalfe. But wee will in a brieve example inuention to demonstrate, how greatly it auayleth to folowe the aduice giuen in these fine obseruations.

Let a single theame therfoze be taken in hande, to witte Sinne; as touchinge it let vs examine onely two questions, namely

namely, what it is; and then, Howe manifolde it is, or how diuerse the formes thereof be.

A declaration
of sinne, by
the question,
what it is.

To him that considereth somwhat of the first question and of the places subiected therunto, these things come to memory: we perceiue y^e a mā doth sin, so oft as he trāgres-
seth the lawe of god. Truly therefore it is said of Iohn in his first Epistle Cap. 3. *ἡ ἁμαρτία ἐστὶν ἡ παράβασις* Sin is the transgression of the lawe.

From him dissenteth not the Apostle Paule Rom. 4. say-
inge: Where no lawe is, there is no transgression. And Rom. 5. Sinne is not imputed, while there is no lawe.

Againe in y^e same Chapter: The lawe entred therevpon that the offence should abound. Weinge therefore mo-
ued with these most weighty testimonies, we shall not vnerpartely conclude with Augustine in his booke 2. Cap. 4. touchinge the consent of the Euangelistes, that sinne is the transgression of the lawe. Nowe here vpon we ga-
ther that man is utterly lyke to a most miserable and vile seruaunt, and of what state or condition soeuer he be in y^e world, yet y^e he is not at his owne choyse or libertye, but brought perforce into the power of an other. For he is the seruaunt of the most mightye Lord, namely God, which also created him: yea and in this lyfe still pre-
serueth him, & by his sōne giuen for his raunsome, redē-
meth him, & besides all this hath power finally to deter-
mine of him what he will. This Lord after his pleasure and wisdom prescribeth a lawe, to which if man will obey, he shall receiue incomperable rewardes: if not, he shall susteyne bitter paines both in this lyfe and also after this lyfe.

Which thing if we would somwhat more deeply consider, all our pride should forthwith of necessity be quayed & beaten downe. Why therefore doe we not wout delaye acknowledge our estate, & layinge a side all haughtines & pride, submitte our selues vnto our Lorde and master, being for nothing more careful then that we maye obey his commaundementes, and please him al our lyfe longe?

But

But yet is it not for all this, thoroughly knowen what sin is. To the intent therfore we may moze narrowly serch the nature of sinne, it is requisite that we looke vpon the lawe it selfe, by the transgression wherof sinne is committed.

For so counselleth the Apostle, where as Rom. 3 he sayth: By the lawe commeth the knowledge of sinne. Again Rom 7. I knewe not sinne but by the lawe. For I had not knowen concupiscence, excepte the lawe had sayd: Thou shalt not luste. Let vs weigh therfore what the lawe requireth of vs, what it commaundeth, & what it forbiddeth, so shall the nature of sinne moze clerely appere vnto vs. Certes the lawe forbiddeth partialitie in wordes. Thou shalt not beare, saith it, false witnesse. It prohibiteth likewise vniust doinges. Thou shalt not kill, saith it, Thou shalt not steale, &c. Mozeouer it commaundeth as well honest wordes as deedes, where it ioyneth the parentes to be honoied, soasmuch as it is playne, that the duties of hono2, ought to be perfo2med, not onely in wordes, but also in deedes. I procede further, and finde that in the first precepte of the former table it is commaunded, that we shoulde worshippe God with all our harte, with all our minde, and with all our strength: and againe that in the last precept of the second table it is forbidden, that we should not luste. By these thinges nothe it is manifest, that by the lawe of God are condemned wicked wordes and deedes, all sinfull lusses & affections, & peruerse cogitations and thoughtes hidden in the very entrayles of the harte. I will conclude therfore that sinne is euery lust, thought, will, study, worde and deede dissenting from the lawe of God.

And doubtlesse as touching deedes vniustly committed, there is no man but iudgeth of them, yea and those thinges that are wickedly & desperately done, all men doe (at the least) praisely detest and abhorre as well in others as in themselves. Furthermore all men doe agree, that we ought to be slowe to speake, that our tongue is

Jacob. 1. 3.

Lib. II.

Of framing of

to be refreynd, and that he finally is perfect that sayeth not in his speche.

Math. 12

Besides this, Christ himselfe affirmeth that we shall giue account of euery idle worde that proceedeth out of our mouth. Howbeit that saying of thoughtes may seeme peradventure to some ouer hard and dure, and therfore that it needeth a mitigation.

Heb. 11.

But so it is verily: he that hath to doe with God, there is no place left vnto him either of feigning or dissembling. For all thinges are bare, open and vncouered in the sight of God. Man iudgeth onely of those thinges that be apparante without, wherein he is both ofte times deceyued, and also deceyueth: but God sercheth the very harte and reines, and bringeth to light, whatsoeuer lye hidden within. Therefore Genes. 6. it is sayd, that God sawe all the thoughtes of mannes hart to be turned allwaies to that which is euill. And Genes. 22. God sayd that he knewe well inoughe, with what minde kinge Abimeleche would cause Sara Abrahams wife to be brought vnto him.

But how should any Christians doubt, whether the secretes of hartes be open vnto God, when as the very Ethnicks haue freely confesse, that God hath reserued that office onely to himselfe: For the Gentiles as Paule reporteth Rom. 2. are a lawe to themselues, and shewe the effect of the lawe written in their hartes, their conscience also bearinge witnes, and their thoughtes accusing one an other, or excusinge, in the daye when god shal iudge the secretes of me. And therfore truly both conscience prick, percelling, and torment without ceasing: forasmuch as it knoweth that God not onely sercheth and findeth out all secrete sinnes and offences, but also most seuerely punisheth the. And verily so deepe is this knowledge touching the condemnation of wicked affections imprinted in the mindes of al men, that euen the heathen lawe makers and iudges doubted not to pronounce, that the will somtimes is to be esteemed as the deede it selfe.

Which thinge also the Satyricall Poete in his Satyre 13.
noted in these verses followinge.

These paynes and penalties of sinne,
the onely will sustaynes.

For looke in whom a secret thought,
on mischief sette, remaynes,

Hee guyltie is of thatuall deed, &c.

Now hitherto doe these thinges tende, and therefore are
they thus appointed, to the intent we may knowe howe that
God, like as he would haue man by him created to consist
of two most excellent partes, that is to saye of minde and
body, so also that he would perpetually keepe and reteine
him wholly adicted to himselfe, and bee of him deuoutly
worshipped in eyther of the said partes.

But God verily is a spirite, and therefore that kinde of
worship chiefly pleaseth him, which procedeth from the
moste noble part of vs, to wit, the minde, the spirite or
soule. And to the ende this thinge might the more conue-
niently be in this wise of men accomplished, it hath pleased
God to impart his spirit also to the faithfull, by the which
their spirite may be stirred up, gouerned and holpe forward
to the right exhibitinge of spirituall worship.

By meanes whereof the spirite of god also witnesseth to-
gether with the spirite of the faithfull, that they are the
sonnes of god, & by like deuotion induceth them to crye:
Abba, Father. Moreover by this meanes the minde, the
harte, the soule, the spirite, the affections, thoughtes, will,
study and by what name soeuer it may be called, whatso-
euer is found to be most excellent in man, doe procede
further in the internall and true spirituall seruice of God,
and in the same are exercised without intermission.

Againe forasmuch as the same God is the creator also of
mannes body, it is verye more doubles, that this won-
derfull worke in like maner doe acknowledge, reuerence
and celebrate his maker. Wherefore it becometh vs also
to worship God in our body.

This thinge is the cause, why the Apostle Romaines 12.
beleeueth all the beleeuers, that they would make

their bodies a quick sacrifice, holy, and acceptable vnto God, their reasonable seruice. And Rom. 6. he exhorteth them in this maner: As you haue giuen your members seruantes to vncleanes and iniquitie, from one iniquitie to an other: Euen so nowe giue your members seruantes vnto rightuousnes, to holines.

Which thinges soeas much as they are so, consider, O mā, and applye thy selfe vnto this, that thou maist with all thine indouour consecrate thy selfe wholly vnto god, serue him with all thine harte, with all thy soule, and with all thy strength, yea and with all thy bodye also.

Kepe thy handes and beware, least thou commit any wicked acte with them: Refraine thy tongue, neither let any reproch, filthy speakinge, leasunge, scurrilitie, or euill language proceede out of thy mouth: last of all sturpe also to hyde thy corrupt affections and cogitations.

Take heede thou be not brought into that betrese, that thou maist followe thy fancye as touchinge thoughtes, for that they are not seene, neither can any man rezone thee for them: Inasmuch as out of the all maner of offences, whither they be committed with y tongue or any other members, doe take (as Christ witneseth Marke. 7.) their beginninge. But when thou feelest thy selfe ouer weake and almost destitute of strength, knowe that it is thy part and duty to call continually vpon god thy heavenly father and to inwardly groninge & teares to praye vnto him, that he would create a pure harte within thee; y he would turne awaye thine eyes, least they behold vanitie, that he would

Psal. 5. 119.
&c.

applye thy tongue to speake that which is good and goodly, that he would direct thy handes to the doinge of laudable actions and such as are acceptable vnto him, that he would keepe thee whollye both in minde and bodye harmlesse and innocent, and that he would alwaies forereth thee to the vpper reaching of the duties of godlines and pietie.

For vndoubtedly except God of his mercy doe provide that thou be not tempted, or if temptation come, that thou be specially deliuered from it, thou canst not but hope to be free

from sinne. But thus far touchinge the question what the thing is, I feare least ouer much. For in case wee should seeme to prolede in this order, our discourse would grow to be ouer tedious.

It is requisite therefore that we vse hencefo:warde breuitie, and note onely certayne poynts of things bytely: ly as touching the seconde question. The sinne in which we are borne is by the fall of our first parentes deriued into all their posteritie, wherof so great is the force, that we can neuer be inclyned to that whiche is good, no: obey the law of God: wherefore we are founde guilty also through our owne offence. There is a sinne y^e every man, whe he is now come to perfect reaso: & vnderstanding, committeth of his owne wil, by transgressing the law of God either in thought, word, or dede. What sinne they cal original; this actual: of which chiefly we haue hitherto entreated. Moreover the holy scripture commemo:rateth, sins of omission & ignorance, as namely when one is founde to be guilty; so: that he hath not performed those things which he ought, or in such order as he ought to haue done: agayne when he sinneth, where he least thought, yea supposed also y^e he had done well, after which sorte S. Paule confesseth in moe places then one, y^e he had grieuouly offended. Furthermoze some sins are called strange or extraordinary, as when a man commeth into danger, & sustayneth blame for another mans offence. And what wil ye say to y^e sinne: where Christ pronounceth him worthy of most greuous punishment, which shal minister to another an offence, & occasio of falling. But how hard a thing is it to know, whether y^e brethren y^e are present be weakie & sore offended, or whether they be strong & thoroughly instructed. Againe further, y^e sin committed against the holy ghost is saide neuer to be forgiven. Now among so many & sundry sorts of sins Iohn teacheth 1. Epill. cap. v. y^e there is one kinde of sin vnto death, & another not vnto death. But what shal we saye more? We are compelled to say with the prophet: Our errors or sinnes

A deuision of sinne by the questiō, how manifold the thinge is.

Psal. 51.

Rom. 5. 3

Ephes. 2.

Leuit. 24.

Psal. 25

1. Tim. 1.

1. Tim. 5

Rom. 1

Math. 18.

Rom. 14. 15

1. Cor. 8

Math. 12

Luke. 12

Psalms. 19.

who

who may comprehend: So great therfore is the bartelle in sinnes that it enforceeth vs to confesse, the law of god to be most largely spread abroad, neither that we can so easely attayne the sence and effect thereof, as a great number doe suppose. For what soeuer thinges are any where discoursed or reherfed in the sacred scriptures as touching god or euill doers, these thinges ought with heary god right to be taken of vs for a commentary and interpretation of the same law.

Moreouer it behoueth vs here to consider the seueritie of Gods iudgement, when as wretched man is so many wayes euery where beset with perils, and for the causes that he least suppoeth, found guilty of sinne. For by this meanes the whole worlde is in daungered to God, and God concludeth al men vnder vnbeleefe: which neuertheless we may not so interpret to be done, that he shoulde destroy all men, and damne them for ever, but rather that he shoulde haue compassion vpon all men, and by that meanes set forth, and make knowne his goodnesse euery where.

Roma. iij. xi.

Notwith these thinges doe admonishe all the state of vs, that we should be sober, vigilant, ware, circumspect and that we should studiously aboyde not onely open and manifest, but also priuy and secret sinnes, yea all occasion of sinne, and even suspicion also.

We are like vnto Pilgrimes or to those that traualle in a straunge and vnkowne country by waies, in which we are euery moment in daunger of thieves, wilde and venemous beasts, waters, doane fallies & such lyke hurtful and perillous things. The diuell, the worlde, and our flesh, doe neuer cease to ly: in a wayt for vs, they sake by a thousand wiles to draw vs into their nets and snars. But we must resist & valiantly strine against the by faith, prayers, fastings, by the word of God, and other spiritual weapons, which Christe the invincible confounder of all wises and wicked spirites hath prepared, & hath bound

saie to theſe vs how we ſhould ble them. 1. Pet. 5. Ephe. 5. Math. 4. 17. &c. Thou ſeeſt what great plenty of things doe offer themſelues, and how large fields are opened vnto him, that wylł procede after this maner. Wherefoze we will make an ende.

In aſmuch as the other queſtions may be reſerued tyll an other time, namely that touching the cauſes of ſinne, and another touchinge the effects, of which ſort in the ſcriptures are handeled no ſmal number and (alas wretches that we be) in ſo many troubles and calamities of our times, great ſtoze may dayly be obſerued.

But ſozaſmuch as death alſo is numbzed amonge the effects of ſinne, we will adde lykewiſe an exauple (but brieſely handeled) as thouching this. He that will ſpeake therfoze of death, may aptly preſire two queſtions, out of which he ſhall finde ſufficient plenty of matters that he may declare to the commoditie of his hearers.

A declaration
of Death by
certaine que-
ſtions.

Let them therfoze be theſe: What death is, and what the effects of death. For a deſcription or definition of death this may be had: Death is the penalty of ſinne iuſtly inflicted of god vnto al men, like as al men alſo are ſinners. It is deriued of the cauſes, and abundantly proued by the teſtimonies of the ſcriptures: God threateneth the payne of death vnto ſinners.

Gene. 2.
Deut. 30.
Rom. 6.
Rom. 5.

The reward of ſinne is death. Through one man ſinne entered into the world, and through ſinne death, and ſo death came vpo al men, in aſmuch as al we haue ſinned. In which place are touched the chiefe cauſes of death, man, I ſay, & ſinne, wher vnto may be added out of Gene. 2. y the Serpent alſo or the diuell is the author of death, which to the Hebrues. 2. is ſayd to holde the emper of death. Heb. 9 it is ſaide: This is appointed to all men, that they ſhall once dye, and after that cometh the iudgement. Out of which places, diuers and ſundry things may be drawn, to demonſtrate moze amply what Death is: And by like induſtry may the godly be excited to true humilitie of minde, to the contempt of earthly thinges, to paſſe their life

Lib. II.

Of framing of

lyfe in the feare of God, to call vpon Gods mercy for the mitigation of the paynes whiche we through our sinnes haue deserued, &c.

When he shall come to the question of the effectes, it shall be necessary to discerne the effects of death in the Godly, from the effects of death in the vngodly, and that partlye by this meanes: first: The godly are perswaded that death shall in no wise happen vnto the to their condemnation & destruction, but rather to their health and saluation, inasmuch as the sentence of dampnation now long since pronounced agaynst vs, is by the death of Christe utterly cancelled and rased out.

Rom. 3.

Heb. 2.

1. Pet. 3.

2. Cor. 5.

The law of the spirite of lyfe through Christe Iesus hath made me free from the law of sinne and death. Christe by his death hath abolished the power of death. Christe hath once suffered for our sinnes, the iust for the vniust, that he might bring vs to God. We know, that if our earthly mansion of this tabernacle bee destroyed, wee haue an other building of God, a mansion not made with handes, but eternall in heauen. But as touching the vngodly, they know, that death is appointed to them, as a most bitter paine, & doe feele undoubtedly & heauy iudgement of damnation: by reason whereof it cometh to passe also, that in temptations, but chiefly in their extreame confusions they are vehemently troubled, afflicted, and doe miserably faint and giue ouer, I will not say for the most parte utterly despayre. For what can they els doe, in whom remaineth no hope or confidence at all touching the remission of their sinnes? Euill shall flea the vngodly, and they that hate the righteous shall be desolate. Secondly: The godly, forasmuch as they suffer continually many aduersities, and so long as they liue in this worlde, are bered of the vngodly, doe willingly longe after death, and with forsaile mindes embrace it, as they that are not ignorant, that by it is giuen vnto them an entrance to a happy & blessed life. I desyre (saith Saint Paule) to be dissolved, and be with Christ.

Gal. 34.

Philipp. 1.

We

We mourne inwardly in our selues for the adoption looking for the redemption of our body. We grone in this our tabernacle, longing to be translated into that which is from heauen. And after a few words: Wee truite and doe better lyke, to be farre away absent from the body, and to be present with God. And 2. Pet. 1. Death is called the putting off of this tabernacle. On the other side, y^e vngodlye, for that they enioy here in this life wealth & prosperitie, and all thinges happen vnto them for the moste part, after their hartes desyre, are plucked away soe against their willes, and doe take it very grieuouslye if a man doth but once make mention of death vnto them.

Rom. 8.
2. Cor. 5.

But what followeth?

When they flatter themselves most of all, and thinke to settl^e themselves here most sure, sayinge: O soule thou haste great aboundance of wealth; enioy it at thy pleasure: Not long after, yea the very same time, & when they least do suspect, they here it sayde: Thou foole, this night shall they fetch thy soule from thee. And generally both of the godly and vngodly we reade. 2. Thes. 1. It is a rightuous thing with God, to render vnto those that persecute you, affliction, &c. vnto you that are persecuted, peace & tranquillitie with vs, when our lord Iesus shall be reuealed from heauen. And moreouer Abraham saith vnto the rich man Luk. 16. Sonne remēber, that thou in thy life time receiuedst thy pleasure, and Lazarus in like maner receyued paine: but now is he comforted, and thou art punished. Thirdly: when death is now to be entred into, the godlye are not afrayde, they remayne constant and inuincible, they pray and call vpon GOD, they desyre to haue their sinnes pardoned through Christe; they prayse and extoll their most mercifull and heauenly father, they giue hym thanks, they wholly dedicate and commend all that euer they haue vnto hym.

Luk. 21

They say to the apostle: I am fully perswaded, that neither death, neither life can seporate ys from the loue of God, which is in Christ Iesu our lorde. And agayne Rom. xiii. whether

Rom. 8.

Math. 24.
1. Thess. 4.
1. Pet. 5.
Apocalip. 20.
21.

whether we live, or die, we are the Lords; But the wicked & vngodly are altogether troubled, they tremble for feare, their harts faile them, they are angry wth God, they curse, they blaspheme. An example of such great diuersitie we may behold in the two theues y^e were hanged on y^e crosse with Christ, of wh^o both the actions & endes are described to be very diuers, Luke 23. Fourthly: The godly being now dead, do rise again to euerlastig life but to y^e wicked remaineth a second death to be suffered after y^e death of their body. This difference mozcouer is exprest Luk. 16 by a manyfest document as touching the rich man and Lazerus.

These things be of no small force and moment to admonish and warne all estates of men.

The vngodly may in good time be admonished to be-
think them of conuersion, and amendement of lyfe. To
the auoydinge of sinnes it wyll profyt greatly, if they oft
times be mindfull of death, and of those thinges that
follow after death. The godly againe may learne out of al
these thinges, how they ought to behaue themselves
as well in their lyfe as also in death it selfe, they may
learne that deathe is in no wise to be feared of them, they
may learne to despise the world and all thinges that are
in the worlde, they may righty prepare themselves vnto
death throughout their whole life; they may minister
vnto others that are sick and at the poynt of death apte
consolations, they may learne how to strengthen and sus-
taine themselves in their very last conflict with death.

He that shall both by good reasons and also by apte and
plaine words declare and illustrate all these thinges; or
certaine other haply besides, not disagreeing from his pur-
pose, shall be iudged to haue bestowed a very good and hol-
some labour in speaking.

But, as I sayde, there is left great libertie in the hand-
ling of these kinde of theames, to the teachers in y^e church,
inasmuche as it behoueth them ofte times to enterlace

many

many thinges, that conduce to reproue them that be of a sinister iudgement, to exhort, to rebuke, to comfort : by reason wherof it commeth to passe that the bounds of the Logicians be of necessitie transgressed.

Chrisostome ofte times compareth the ministers of the worde with those men, that vse to furnishe their tables with deinty and delicate meates, the better to entertaine many guestes of diuers and sondry dietes. And very aptlye in my opinion. For lyke as that feast maker is not thought to satisfy his guestes, that setteth befoze the one onely kinde of meate, and that alwayes dyesed after one & the same maner, but ought rather euer & anon to alter & kindes of meate, and then cause them to be brought vnto the bourd now dyesed after this fashon now after that : Euen so the Preacher except he vse sometimes chaunge and varietie of matter in the inuention and disposition of thinges, the hearers will sone be tweryed and yked, & euen glutted (as ye would say) with a certaine fulnesse and lothsomynesse of stomach.

Wherefore it may truly be saide, that it is a work mosse harde and difficult, to prescribe rules or perpetuall obseruations, and suche as may be sufficient, to the colledge of Preachers.

One most certayne rule there is, and that can in no wise defectue be, namely, to imitate and followe with all diligence and endeouour the examples of the holy Sermons, which are extant as well in the sacred scriptures, as also whiche are read in all the most allowed Doctors of the Church. Albeit there is no doubt, but that the holy Ghost also the Prince and alonely master of all true teachers, what time he is in the beginning of the sacred Sermon, with a feruent harte and perfect fayth called vpon, wyll both liberally minisster and suggest, and also most wisely dispose and put in order; what thinges so euer are to be spoken : so farre forth that the excellent preachers doe oft times perceyue far other matters, to come into their mindes standing in the pulpit, then they had premeditated

at

A heape of
examples.

at home, and that the same matters uttered ex tempore
doe come to a better issue, and are more greedily and fruit-
fully receiued of the hearers, then those which they had
before exactly prepared and digested.

Howbeit examples of Sermons in which are to be seene
simple theames godly and profitably handled, thou maist
finde in Chrysostome in his first Tome, as touching prayer,
fastinge, repentance, of which also he entreateth ther in
many sermons.

Of his sermons touchinge gods providence we haue
before mentioned.

There be besides in mennes handes certayne orations of
Basilus magnus concerninge fastinge, baptisme, humilitie,
thanks giuing, ire, enuye. And of Gregorius Nazianze-
nus, touchinge peace, & touchinge baptisme.

I can not, but that I must needes add by the waye for
the better admonishment of the reader that a simple
theame is at some times in such wise declared, that the
whole tractation thereof doth passe to an other kinde of
Sermon, then to the kinde didascalick.

Some one promiseth (peradventure) that he wil entreate
of almes, but whilst hee goeth on his whole Oracion is
spent in exhorting and perswading, that all men woulde
giue gladly to the poore.

It is certaine, that this Sermon shal more iustly be refer-
red to the kinde Institutine, then to the kinde didascalick.
Agayne one taketh in hande to entreate of death, but he
teacheth in the meane time that it is not to be feared of
godly, & the dead are not immoderately to be lameted. May
not a man say & he comforteth more rather then teacheth.
In lyke maner he & intendeth to speake of ire, or enuy.

and reproveth those vices as vehementlye as hee
can, declaring that they are greatly to be aban-

doned of all men, there is no man (I sup-

pose) that will not graunt hym to

be occupied in the kynde

Correctiue.

What

What the way and maner is to declare a theame compoūd in the kinde didascalick. Cap. IX.



Theame compoūd is then offered to be bandeled, when the state of the Sermon to be had is declared in many wordes, & euen in a full proposition (as the Logicians vse to speake) as when we say: Christ is very God and very man, man is iustified by faith without woꝝkes, they that are iustified ought to be giuen to god woꝝkes, the dead shall rise oꝛ reuiue againe. But as oft as it is required of vs, that we should expound a parte of an holy booke, oꝛ also some certaine place taken out of the holy Scripture, it is by all meanes very requisite, that we expresse the state oꝛ summe of those thinges, whereof wee will entreate, in one theame compoūde. And that the like thinge happeneth sometimes, when entreatie is made of an entier booke of Scripture, wee haue already by examples brought as touchinge Ecclesiastes, Cantica Solomonis, and the Gospell after Iohn, aboue declared. Besides when any thinge falleth out by occasion to be talked off in the pulpit, it is necessary, that the same be propounded in a theame compoūde. Of this sorte it is; if I say: Hunger oꝛ dꝛowth is patiently and quietly of vs to be endured: God by his iust iudgement, sent the calamitie that fell thꝛough baile: Of the one Theame Basilus Magnus most grauely entreateth of the other, Gregorius Nazianzenus. Now hereby it maye plainely appeare, that the vse of those thinges which are to be touched in this Chapter, is of very great importance in the Church of God. In the meane time it shall be lawful briefly to absolue these thinges, sozasmuch as very many pointes doe accoꝝde herednto, which are sufficiently at large discussed in the former Chapters.

I. Where if so be therfore thou be determined, to handle a theame compoūde, when a whole booke is taken in

hande to be declared, or a part out of any booke of scripture is proposed to the multitude: there is no man y^e seeth not, the very text of the diuine wordes which are recited in the sacred assembly, to minister and suggest by it selfe many and diuers things, which may both godly and relygiousely be uttered, and thzough every part thereof be aptly dilated and amplified. It shall then therfore be best, to imitate & followe some one of those orders of expounding, which we haue comprised in y^e 3. 4. 5. 6. chapters of this present boke. II. But, where as no reading or lecture of holy Scripture other longe shall goe before, but onely either a bziere sentence, or a place out of some sacred booke shall be taken in hande, or els no wordes at all be premised out of the scriptures: the truly it shall be expedient thozonghly and exactly to consider all those things in order, which we haue in certaine obseruations comprehended, noted in the seapenth Chapter, as touchinge the maner of handelinge one place or sentence of scripture. For it is conuentent, that y^e same consideration be had as well of a sentence, as of a theame compounde. A proufe hereof is this, that oftentimes those that are purposed to declare a theame compounde, doe gladly borrowe some sentence out of y^e scriptures, which may be agreeable to their purpose, & doe pzeire it before their Sermon, or in any wise insert it.

The Apostle to the Romaynes 4. intendinge to proue that man is iustified by faith, taketh that sentence out of Gene. 15, Abrahā beleued god, & it was imputed vnto him for rightuousnes. In the Epistle to the Galathians handelinge the same matter, he produceth out of Geneses. 22 the promise of god made vnto Abraham: In thee, or in thy seede shal al the nations of the earth be blessed. Moreover in the two sayd Epistles, & in that to y^e Hebrues, is pzeired a theame compounde, or bziere sentence out of y^e prophet Abacuc. 2. The iust man shall liue by fayth. That the same craft or cunning therfore is aptly to be applied to the tractatiō of a theame compounde, which a litell before we shewed to be requisite to expounding of a sentence, or place of holy

Rom. 1.
Galat. 3.
Heb. 10.

by scripture, ther is no cause why any man should doubt.
III. And soasmuch as we then also admonished, that
it is sometime very necessary, in case a resolution of a sen-
tence or place taken out of the Scriptures be had, and
all the partes therof examined a parte, it shall be profita-
ble also to vse the like experience in the tractation of a
theame compoude. When this thinge is to be done, it
shall be convenient not onely to goe that waye to worke
which we haue shewed to bee open vnto vs in the holy
Scriptures, and that truely very excellent, but also we
shall gette furniture of teachinge both substanciall and
plentious out of those thinges whiche in y former Chap-
ter bee of vs declared as touchinge y explanation of simple
theames. For certes y places, which deuised into two for-
mes or orders we shew to be attributed to y kinde didac-
calicke, doe giue occasion of deuising and finding out great
and weightie thinges of enery theame that is offered.
Wherefore we shall, not without cause require ayde and
succoure of them. As touching all which thinges, here to
repeate againe with many wordes, that which hath bene
already sayd, would be very superfluous.
IIII. And surely seeinge the multitude and varietie of
thinges is infinite, that are treated off in the Church, so
ofte as the vse and order of time doe require; there can
no better counsaile or aduice be giuen, then that enery
man haue a speciall regarde vnto these Sermons, which
haue most aptely and holily handeled theames compoude;
and that he endeavour so far forth as lieth in him to remember
and expresse in his sermons that which he perceiueth to
haue most force and grace in them. Such Sermons we
with great care and exacte iudgement to be prebshd, to y
intente thou maist examine euery thinge occurrent in
them, and that which is best to bee liked choicely digest
and put in order as things to be adioyned to thy household
stuffe, & to be vsurped as thine owne when time and occa-
sion shall serue. To make any further declaration it is not
necessary.

But examples wherein theames compounde of the kinde didascalick are most learnedly explained, these inespially be commended in the sacred Scriptures. In the Epistle to the Romaines the Apostle declareth at large, that men are iustified by faith without the woakes of the lawe. Againe cap. 9. 10. 11. That y^e Iewes are reiected of god, and the Gentiles called, to be the people of Church of God. In the first Epistle to the Corinthes cap. 15. it is proued by strong argumentes that the deade doe all rise or reuiue againe. In the Epistle to the Galathians, it is againe confirmed, that men are iustified by faith without the woakes of the lawe, in the last part of the seconde Chapter, and also in the 3. 4. and some parte of the 5. Chapters. In the Epistle to the Ephesians the Apostle teacheth in three Chapters, that men by the onely grace of God in Christ, are elected, called, iustified, and glorified.

The autho^r of the Epistle to the Hebrues in two Chapters declareth with wonderfull perspicuitie, that Christ is true God, and true man.

In the same Epistle cap. 7. 8. 9. 10. out of one sentence of scripture are drawen sower distinct theames compounde; and every one of the is with certaine and assured reasons established and explained: whereof the first is, that Christ is a priest after the order of Melchisedee: the second, that the priesthood of Christ is farre more excellent then the priesthood of Aron or Leuiticus: the thirde, that by the priesthood of Christ the Aaronicall priesthood is abolished: the fourth, that by the priesthood of Christ the olde ceremonies, sacrifices, and euen the lawe it selfe doe take an ende.

In deede I must needs confesse, that the sayde Epistles are not written in the popular kinde of teaching, but it is vndoubtedly to be graunted, that in them maye be noted such a trade and maner of collectinge argumentes and proues, and likewise such a disposition of thinges, as is to be founde in other bookes of scripture better.

. Therrai

Therefore euen for this cause do we here woorthily commend and set forth the examples conteyned in them, where we haue appointed to entreate of inuention and disposition. As for the Sermons of Christ and the prophetes, we haue out of them shewed some examples already in the seconde Chapter of this present booke. Out of Chrysostom Tome 5. may be added these sermons entituled thus: that a Christian ought to leade a holy and vertuous life.

That we must doe well in the least thinges. That a Christian man ought with great endeouour to tender Gods glozy. That it behoueth euery man to be carefull for his owne saluation. That their trespasses are to be remitted that haue offended vs. That the remembraunce of sinnes past doth much profit. How we should communicate the sacred misteries. That we ought with all kinde of duties to giue thanks vnto God. That loue doth direct and accomplishe all thinges. That we ought to loue euen our enemies, that persecute vs.

But it behoueth not the younge beginners, for whom we haue written these thinges, to be accombred and overcharged with the multitude of examples.

Hitherto haue we proceeded touching the diuers formes of Sermons in one and the same kinde Didascalick, in the tractation whereof like as with singuler fidelitie, so also with great diligence and industrie haue we specified those thinges, which we supposed were most profitable for our purpose. We haue in deede bene the longer herein, partly that we might make all thinges plaine and easie, and partly least we shoulde of necessitie be compelled (to our great grieve) to repeate againe the same thinges in the discourses following. For certes that in euery kinde of Sermons, so ofte as the case requireth, one while the partes and manifold readings of the sacred bookes, another while some sentence or certaine place out of y^e Scriptures, mozeouer somwhile simple theames, somtimes theames compounde are expounded & declared, there is no man that is ignorant.

And whosoever he be that hath now already rightly conceyued, what ought to be done in euery forme of sermon in the kinde didascalick, he shall easely vnderstande, what is likewise to be done in the other kindes of Sermons, of which we will now take in hande to speake. For in case thou doest except the palces of inuention, and also precautions proper to euery kinde, the order and proportion of all the kindes will in a maner be all one.

¶ With what great care and industry it is to be prouyded, that those things which are alleadged in the sermon out of the fountaines of the scriptures or from any other place, may skilfully & accordingly be applied to the matters present. cap. x.



That which shall now be spoken off, will profit much as well vnto y^e thinges that haue bene hitherto touched, as also vnto those thinges that remaine, & may woorthily be accounted amonge the chiefe and principall vertues of a faithfull teacher. That is this, that all those to whom it appertayneth to instructe the multitude, doe with great care and diligence endeouore themselves, cunningely and aptely to aply those thinges which they in their Sermon produce out of the fountaines of the scriptures, or from anye other where, either for prowe, or illustratinge of their cause, to y^e present state of thinges and matters incident. For verily that it is by all meanes to be prouided and foresene, that nothinge, harde, wrested, or in any wise far set, be alleadged out of the scriptures, when we intend so to stablish the doctrine of faith, or a principle of our religion, I suppose there is no man that knoweth not. And certes our desire is not onely to admonish the goodly sorte of this, but we aduertise the also, y^e a speciall diligence ought to be employed in this, y^e the testimony which is sounde now fully to agree with y^e busines in hande, be with an apte forme of wordes declared, to be as fitte and correspondent thereto vnto

unto, as if the diuine author out of whom it is borrowed, had first purposely spoken of the very same matter. And doubtles we see some, whē as they utter a prophesie, a promise, threatening, graue sentence, or a notable example out of the canonicall scriptures, to expresse it with such comelinesse and decencye of speache, and so to apply it to the present state of thinges, and euen present it (as ye would saye) to the eyes and senses, that the hearers are compelled to iudge, and not vnwillingly to confesse, that the same thing was longe agoe spoken or written, for their sakes, and especially of their times: neither can it be tolde, how greatly good men are delighted in their mindes, if at any time they chaunce to here some one excelling in this craft. And in deed all Preachers for the most part doe after one and y same maner goe about to apply y places of scripture to y peculiar affaires of their owne church, but they do it not in any case w like successe. Wherefoze if we see any in this behalfe to surmount the residue, we must needs interpret it to come to passe by the singular gift of the holy ghost. Which thing seeing it is so, we with very good right exhort all the ministers of gods word, y they would with all their power & enforcement apply themselves vnto this point, and craue of god their heauenly father y he would boughsate to giue thē his holy spirite, which may instruct thē in all thinges. There are found in y sacred scriptures some formes of such applications, if not described in many wordes, yet right worthy to be of vs exactly obserued, and studiously followed. For they enforce me by their grauitie & importance, y I should thinke it expedient, to put those that will teache in y church, in remembrance of them. Our sauour Christ the prince of all preachers entred accordinge to his custome on the sabboth day into y sinagog, and stode vp to reade. And there was deliuered vnto him the booke of y prophet Esay. And when he had vnfolded y booke, he found y place where it was written: The spirite of the Lorde is vppon me, and therefore he hath annointed mee, &c. Wherevpon he began to say vnto them: This day is this scripture fulfilled in your eares.

In which place Christ undoubtedly did with many wordes apply the oracle of the prophet vnto that time, as it was also conuenient, to the intent all men might clerely vnderstande, that Esay prophesied simply & without any ambiguitie of Christ himselfe, and of that very state of thinges which then was. And albeit his applicatio as Christ did exhibit it, be not committed to writinge, but onely the summe or state thereof exprested, yet that it was very fitly and congruently prepared, it appereth sufficiently by the wordes that the Euangelist addeth.

Actes. 2.

And all, saith he, gaue witnes vnto him, and marueled at the grace of his wordes, which proceeded out of his mouth. Moreover when the vngodly scoffers and deriders harde the Apostles speake with diuers tongues, they were not ashamed to say, that Thapostles were droncke and ouerladen with wine.

But Peter remoueth his vice of dronkenes both from himselfe and from the rest of the Apostles, and as the case then required, interprete the prediction of Ioel the prophet to be fulfilled. These are not droncke, as yee doe suppose, seeing it is but the thirde hower of the daye, but this it is, that was spoken by the prophet Ioel: And it shall bee in the later daies, sayth God, I will poure out my spirit vppon all fleshe &c.

And so a little after he applyeth them vnto those thinges that had happened, sayinge: Yee men of Israell, here these wordes: Iesus of Nazareth a man approued of God among you, in miracles, in signes and wonders, which God did by him in the middelt of you, as you your selues also know, him by the determinate counsell &c. And againe: Hee beinge therefore exalted on the right hande of God, and hauinge receyted of his father the promise of the holy ghost, hath shed forth this, which ye now see & heare &c.

But least any man should obiecte and saye that those prophesies were in such sort vttered in times past of Esay and Ioel, as that they could not be expounded of any other thinges then those that happened in the time of Christ, I will produce

produce other examples that stretch further, and may not vnaptly be referred to all times.

Saint Paule intending to shew how that men are iustified by faith without the woꝝkes of the law, taketh a most strong and valyaunt reason of the example of Abraham, whom the scripture pronounceth to be iustified by faith, saying: Abraham beleueed in God, & it was counted vnto him for rightuousnes. And after diuers & sundry reasons deduced out of the same testimonye, he applyeth the very order of iustification to all soꝛts of men vniuersally of euery age and time in these woꝝds: It is not written, saith he, for him onely, that it was imputed vnto hym but also for vs, to whom it shall be imputed, if we beleuee in hym that raysed vp our Lord Iesus fro the dead. Agayn to the Rom. xi. The apostle confirming that God hath not utterly forsake the people of the Iewes, whō he knew before, but that alwayes some of them shall be saued: Knowe ye not, saith he, what the scripture saith of Elias: How he maketh intercessiō to god against Israel, saying: Lord they haue killed thy prophets, & subuerted thine altars: & I am left alone, & they ly in await for my life. But what saith the answer of God vnto hym: I haue reserued vnto my selfe seauen thousand men, that haue not bowed their knees to the image of Baal. So therfore euē at this time also are some left according to the election of grace.

And we see the same example to be transferred of wiꝛters to the elect and true Church of all times. But a most proper and elegant forme of applicatiō Saint Paule hath left vnto vs. i. Corin. x. where he affirmeth that the fathers in the olde Testament vsed in certe holy misteries, which might woꝝthily be compared with oures, but when they abstained not from wickednes, they were seuerely punished according as thei had deserued, and were ouerthrowen in the wilderness.

And these were figures, saith he, to put vs in remembrance, least we should couet after euill thinges, as some of the coueted. And least wee should be worshippers of images as
some

some of them were, as it is written: The people sate downe to eate & drinck, and rose vp to play. And that we should not be defyled with fornication, as some of them were defyled with fornication, and fell in one day three and twenty thousand. And that we should not tempt Christe, as some of them tempted, and were killed of serpents. Neyther murmer as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them by figures. But they are written for our learning, vpon who are come the ends of the worlde. Wherefore let him that thinketh he standeth take heede least he fall, &c.

These therfore and many other examples moe in like maner handeled, we may perceiue to be applied to exhort and perswade men of all ages, which thzough a certayne confidence they haue, that they are once registred in the Church of God and doe vse in common the Sacraments, are seene to become the moze bould vnto all kindes of sinne.

Galat. 4.

With no lesse diligence the Apostle to the entent he might proue them y^e beleue the Gospell, and are iustified by faith, to be free from the burdens of the law, declareth that it was long time before signified by an exquisit type or figure, of the two sonnes of Abraham, the one bozne of a bondmaid, the other of a free woman: Of whom neuerthelesse he (we omit many thinges for breuities sake) be-tokening the law and those that seeke to be iustified by the lawe, is commaunded with his mother to be cast out, but to this imbracing the Gospel is y^e inheritaunce giuen to enjoy. He applyeth those wordes to his purpose in the beginning, saying: Tell mee yee that will be vnder the law, doe ye not heare the law? For it is written that Abraham had two sonnes, &c. Very wittely doubtles and p^rethyly to make them attent. Againe in the ende: Wherefore brethren we are sonnes not of the bondwoman, but of the free womā. Stand therefore in the lybertie that Christ hath purchased for vs, and bee not againe tangeled in the yoke of bondage.

The apostle likewise by the way in setteth somewhat touching the vnquenchable haters and contentions of the same brethren, and transferreth it to his, yea and to our times, and to all the posterity of the Church, saying:

Like as then he that was borne after the flesh, persecuted him that was borne after the spirite, euen so it is now.

But ther is no neede that any thinge should further be added, seeinge euery man now may easely perceiue how and after what sort it behoueth vs to followe and imitate holy and diuine writers. Howbeit if any man be desirous to knowe what maner of sayings chiefly out of the Scriptures, may and ought to be applied, vnto things present and matters incident: We briefly make him this answer, that what thinges soener are occurrent in the canonickall Scriptures are rightly and duely to be vfed, so that as well the wordes as matters be agreeable and correspondent to our purpose.

For thou seest how the prophesies and promises of the prophetes are of Christ & Peter expounded of those things that then came to passe in Iudea: thou seest Rom. 4. a very shorte sentence touching the maner whereby Abraham was iustified, to be applied to the interpreted disputation: thou seest Rom. 10. 1. Corinth 10. Gal. 4. hystorickall examples to be added to.

And in the place where the apostle 1. Corinth. 9. goeth about to proue, that to the ministers of the Gospell all thinges necessary for this lyfe are due to be ministred of the hearers, he taketh out of Duet. 25. a certaine precept, and sheweth it to agree very well with the cause that he hath in hande.

Speake I these thinges after the maner of men? Saith not the lawe the same also? For it is written in the lawe of Moses: Thou shalt not mofell the mouth of the oxe that treadeth out the Corne. Doth god care for oxen? Sayth he not this altogether for our sakes? Yea for our sake is this written, that he which careth, might care in hope: and he which soweth in hope, might be partaker of his hope.

It is no harde case to note in readinge many more exam-
ples, in which diuers things that are spoken off may apt-
lye be ioyned together, and may aunswer accordingly to
the purposed matter.

For like as the Prophets doe take and apply those their
sayings out of the law, Christ and the Apostles both out
of the lawe and the Prophets : So haue we free lyberty
to borrow all maner of sentences whatsoener, out of the
law, prophets, and apostles.

And not onely olde and auncient matters out of h holy
Scriptures, but also late and new, not much past our
memozy or the memozy of our fathers, yea and such daily
as styll come to passe, adde also thinges taken out of other
wyters, as Poets, Historiographers, and such like, may
somtimes fittely and oppoxtunly be adioyned to the con-
firmation of any thing belonging to the present state of
thinges.

For Christ when he laboured to moue all men alyke to
repentaunce, to the entent they might so with feare and
trembling looke for the comming of the Lorde, and some
were then present that shewed hym of the Galilæans,
whose bloud Pilate had mingeled with their sacrifices, he
aunswering them that told him such newes, sayth :

Suppose ye that these Galilæans were sinners aboue all o-
ther Galilæans, bicause they suffered such thinges? I say
vnto you, no, for except yee repent, yee shall all likewise
perish. Either els suppose ye that those eightene per-
sons vpon whom the towre in Siloe fell and slew them,
were detters more then al the inhabitaunts of Hierusalē :
I say vnto you, no, but except ye repent, ye shal al likewise
perish. And Mat. 11. & Luk. 7. Christ speaking of h stiffenec-
ked Iewes, which would neither admit his preaching nor h
preaching of Iohn Baptist: To whom shal I refemble, saith
he, the men of this generation, & whō are they like? They
are like vnto childrē sitting in the market place, & crying
one to an other & saying : we haue piped vnto you, & ye
haue not dauced: we haue song vnto you a mournful song,
and

and ye haue not wept. For Iohn Baptist came neihter eating bread nor drincking wine, and ye saye : he hath the diuell. The sonne of man came eating and drincking, and ye say : Behold a great eater and drincker of wine, a friend of Publicans and sinners. And wisdome is iustified of all hir children.

Likewise the interpretations of the parables, as they are of Christ hymselfe made and put forth, be replenished with this kinde of craft and woorkmanship of applyinge. And how the Apostle in his most graue Sermons and Epistles, hath vsed the testimonies or sayinges of the Poets, to witte, of Aratus Act. 17. of Menander 1. Cor. 7. 15. of Epimenides Titus. 1. it is better knowne then that it shall be needefull to reherce the places themselues.

But out of this admonition touching the heaping together of proofes or argumentes, to be skilfully and conueniently applyed to the businesse of which intreaty is made or to the present state of the Church, floweth another exhortation, as hole some and necessary as any other.

That is, that all men would wisely weigh and consider with themselues, how farre forth it shall be expedient to vse the holy sermons, whiche other haue made and sette forth.

The causes of this exhortation when thou shalt heare, whosoever thou art, I knowe thou wilt pronounce the to bee iust and lawfull.

Where se (which is greatly to bee marueled at) the ministers of Churches every where to be so tied and fastened wholly to the booke that conteyne the diuine sermons compiled, with no litle study, by others, that by reason thereof they neglecte to reade the sacred Wyble, there wanted litle but I had sayd, plainly contemne it.

But it can not be dissembled, that the authoers of those sermons doe ofte times aduise long and tedious digressions, also interlace without order reasons and argumentes somewhat discrepant from the scriptures openly recited: namely
soasmuch

forasmuch as they indged them in especially to be more
and conuenient for the place and time. Now it can not be, that those selfe same thinges, shoulde
be apt and correspondent to the present state of y^e church,
wherein thou suppliest the office of teaching. Howbeit
let vs admit that there be no digressions at all, and that
the holy scriptures are simply and sincerely expounded in
them: but what maketh that to thy purpose. I praye
thee, if the whole explanation as it lyeth, be directed most
chiefely to those poyntes of Chastian doctrine, whiche in
those places and times were in deede very aptely and
with great grace handled of the preachers, and favour-
ably received of the hearers; where as now in these
dayes and with thy audientes they will all bee out of
season:

What ende serueth the explication of that portion of
Scripture, wherein are confuted the mayntayners and
defenders of two contrary begynnings the Manichees or
other hereticks: whose assertions haue now no where a
ny place? What shall it profyt to inueigh against those
that gad to the Lyfles or Theater to beholde playes and
games, befoze that people whiche is bitterly ignorant
what those termes meane? Moreover it is no poynt of wisdom nor conuenient to
utter straight wayes euery thing openly (especially in
diuine matters) that is gathered together by the labour
and iudgement of other men.

For they doe alledge in verbe out of the Scriptures, sen-
tences, examples, p^roofes and p^robations of all sorts, but
forasmuch as some of them doe nott the same very brief-
ly, and onely as ye would saye, by poyntes or titles, some
also doe scrape them together at all aduentures, out of
others, whiche haue lyke wise lately published and put
forth Sermons: it is very requisite (except thou wilt call
as well thy selfe as thy hearers into open danger) that
thou shouldest diligently examine euery thing, & takinge
a narrow beu of the fountaynes of scripture & obseruing
there

there all thinges that either goe before or followe after, what causes or circumstaunces hange together, agayne what dyffers of reasons or arguments there be, & what force they be off, determine finally with thy self, whether they be agréable to thy purpose, or no.

And by the same paynes taking that thou most of necessity sustayne in this behalfe, thou thy selfe mightest as wel after thine owne lykement deuise a new and entier sermon according to the state of thinges present. But (to draw to an ende) be it so, that those straunge and forreine sermons be in all respects perfect and sounde, and that there is nothing, as touching either matters or wordes, wanting in them: yet art thou very much deceyued, which supposest that thou shalt with as good a grace sette forth the doynge of an other man, as thou utterest thine owne made at home in thy house.

Labour, strue, enforce thy selfe so far as thy wittes myll suffer, and yet truely will there neuer appere in thee that voyce, that pleyauntnes of sounde, that moderation of gesture and mouing, that granitie, that ardent affection, that power and vehemency in wordes, which were found in the first authoꝝ.

Every man is the best and most grane reciter of his owne doynge. And the chiefe part of a Preacher teaching with commendation is absent, when he wanteth pronounciation.

I omitte to tell that if it shall fortune any of thy bearers to haue the very same authoꝝ at home, of whō thou boꝛrowest in a maner all thinges, it will come to passe that in short space thou shalt procure to thy selfe great hatred and contempt amongst all men. I could my selfe (wil they say) make as good a Sermon as our Preacher. I can read at home at my house euery day in the weeke al he preacheth, neither is there any cause why I should after this resort to the church. And by this means is engoyred in their minds a certain

contempt of holy assemblies, and by litle and litle all ecclesiasticall actions and the whole ministry of the Church begin to waie vile and lothsom.

Merily I beleue that those which doe alwayes thus be, yea rather abuse, the labours of other men, & bring forth litle or nothing of their owne, are of Gregory Nazianzenus well and thzistely taunted and taken bp, where as in his Apologeticus he saith:

‘ If there be any peraduenture that haue learned two
 ‘ or thze sermons, cut of the annient wziters, and that
 ‘ haply moze by hearing then by reading: Or in case
 ‘ we haue kanned a few Psalmes here and there out of
 ‘ David, & afrerward doe vse them by apparelling them
 ‘ with a moze fulsome and well plighted besture, or if
 ‘ we can bragge and haunt of Philosophy euen to the
 ‘ starres, counterfettinge a certaine shewe of godlynesse,
 ‘ and disguising our face with such like inuentions, we
 ‘ will now in all the haste be praysed, and had in admira-
 ‘ tion, we thinke now forthwith to be placed ouer some
 ‘ peoples, we seme, in our owne fantasy, euen from our
 ‘ cradels to be some consecrated Samuels: We will also
 ‘ be counted wise and teachers of diuine misteries, yea
 ‘ and set our selues amonge the Scribes and Doctors of
 ‘ lawe &c.

And certes it is to be lamented, that the labours of most excellent men replenished with no lesse learninge then godly zeale, should be racked to a far other end and purpose, then the authoers, when they put them forth, looked they should haue come.

For we see how shamefully both the vnlearned and learned do abuse them alike.

Those vnrile, when by the helpe of them, they craftely and deceitfully intrude themselves into the ecclesiasticall function, for the which they are vnneste, and these for that as soon as they haue gotten them, they become altogether sluggish and slouthfull, they neglect to peruse the

the holy Scripture and other godly booke, they are not carefull, neither doe they once thinke any more to frame sermons by their owne wit and labour.

And yet it is most certaine, that the scope and meaninge of those good men was not, to aduance and promote vnto dignitie any impudent, vblearned, and shamelesse persons, or to maintaine the flouth & vnlustines of any meane schollers, and of all other they ment least to withdawe any from the readinge of the canonically Scriptures.

But this rather they allwayes wished, and hoped by all meanes it woulde come to passe, that the Lucubrations which they consecrated to the whole Church, and submitted to the iudgement thereof, should rebounde also to the profit and vtilitie of all the whole Congregation.

And amongst other, their desire was chiefly to profite those, that being called to the ecclesiasticall ministry, beginne with commendation to exercise themselves therein, to the intent doubtlesse they might out of their most sacred woorkes gette a ready and familiar methode of popular teachinge, to the intent they might learne apte and vsuall phzases, the maner of findinge and disposing all maner of proofes, of choosinge and applyinge common places, and to be shorct, the order of mouinge of affectiōs: againe to the intent they might by their example be stirred and propoked to the continuall readinge of the propheticall and Apostolick booke, to the collection of apt reasons and argumentes out of the same, and to the diligent deuisinge and framinge of sacred Sermons.

For like as those mē that sell Sinamon, Calingale, nutmigs, cloues and mace, and such like straunge and precious spices, doe vse to giue a peece of euery of them for a taste to the commers by to the intent they might the rather be allured to bye. Euen so they that haue put forth booke of holy sermons, haue wished, and desired nothinge more, then by giuinge (as ye would say) a certaine taste of diuine matters, to excite all men to the readinge of holy booke, and to encrease their diligence in the study of

imitatiō. Now hitherto doe al these things tēde: We comit to perswade al those y haue already applied their mind to the ministry of the Church, yea and we beseech them in Christ Iesus: that first & foremost they would withall possible diligence peruse and turne ouer the sacred Scriptures contained in the body of the holy Bible, that they would make them to be most familiar vnto them, whiles they may haue out of them sondry and manifolde matter of heauenly doctrine prepared against all euentes & purposes: then after that they would with as great endeavour as they can, enure themselues to make and describe godly Sermons after the patterne and examples of the Sermons of Christ, the prophetes, and Apostles: and lastely that they would aptly and conueniently apply to their busines in hande, those things that they shall finde in other doctozs of the Church whither they be Greekes or Latines, to be profitable for their vse, directinge in the meane time all thinges to the glory of God alone, and to the edifyinge of their hearers. And so finally by this meanes shall they be iudged, and that truely by the verdict of the authozs themselues, rightly to vse and enioye the laboures and traoules of other men.

¶ Of the kinde Redargutiue, or
Reprehenſiue. Cap. XI.



In this kinde which is ordayned to re-
proue false assertions, Sermons comon-
ly are in such sort digested and disposed,
as that one while the whole discourse is
occupied alonely in the reprehension
of a false opinion: an other while in one
part of the Sermon is confuted and subuerted a false as-
sertion, in an other is affirmed, and with as great indu-
stry as may be, vrged a true assertiō.

¶ Where if in case the matter so requirerh, many Ser-
mons also are appointed to this business.

But

But as touching affirmation or application, how and after what sort it should be used, it is playnely shewed in the preceeding Chapter: wherfore now the order of confuting or reprouinge is onely of vs to be declared.

To þ furtheraunce therfore of this matter auayleth very much whatsoeuer is of þ Logicians or Orators profitably put forth to confute and to aswoyle reasons or argumentes with all. For those that obtrude false assertions to the simple and vnlearned, or solue them in þ Church, are perceued oft times to bring in for þ mayntenance of thier quarell pꝛofes very subtil and sophisticall, and to defend themselves most chiefly by the heelpes and sleights of mannes wisdome. Wherfore whosoever he be that will valiantly ioyne battayle with them, must be indifferently well furnished with all kinde of weapons and pollecy of fightinge which they doe vse. False assertions be repressed many waies, and weake and feeble argumentes are diuersly subuerted.

I. The first way and maner therfore is this: to þ intent thou mayst finde what truth and falsehood þ troublesome, to wit, the sower fold, siue folde, and such like curious and peynted pꝛofes of the aduersaries doe containe in them, it shall be very requisit, to reduce them into the forme of sillogismes or apt reasons, such (I meane) as are taught and set forth of the Logicians. For by this bꝛiefe and compendious meane, if there be any default lurking either in the forme, or in þ matter of þ argument, it may both quickly, and certainly be perceued. And how the forme of a reason is to be sifted and iudged off, may out of those things which are put forth touching the making of sillogismes enthimemes & oher kinds of argumentations, againe how the matter is to be tryed and examined, may out of the places of inuention, and the rules adioyned thereunto which they call consequencies, be aboundantly known. Where therfore if the preacher shall in any of the pꝛoues made by the aduersaries perceue faulte either in forme or in matter, he shall no doubt publykely to

U.ij.

denounce

denounce and disclose it : so notwithstanding as that hãe may purposely keepe backe all arte and cunninge so far as in him lyeth, keured (as ye would saye) with a beyle. For in case thou shouldest exhibit y^e craft and woꝝkeman-ship of Logick openly of all men to be sene, which com- meth chiefly to passe by producing the very woꝝdes of art out of y^e schole into the Church, it is to be feared doubtles, least thy solutions become as greatly suspected, as the ob- iections of thine aduersary.

II. The second way and meane to discerne and ponder accoꝝding to there impoꝝtaunce the reasons of those that teache false thinges, dependeth vpon y^e diligent enserch- ment of the Paralogismes, if there be any peradventure entermedled with them. Therfoze it is to be considered, whither the Paralogisme be committed within y^e compasse of y^e woꝝde, namely by equiuocation, amphibologia, com- position, diuision, accent, phrase of speche : oꝝ whither the Paralogisme happeneth to be without the compasse of the woꝝde, as when there is brought in a fallacion of the an- tecedent, a fallaciõ of the consequent, a thing so after a sort spokẽ as though it were simply so, the not cause of a thing as the cause, petitio principij, many interrogations, igno- raunce of the elenche.

III. Whereouer it profiteth much to obserue the captious and subtil argumentes, such as are: antistrephon, ceratine, crocodelites, vtis, pseudomenos, cacofistata, asystata. For these are accustomed somtime to fall into doubtfull and perplexed disputations. And all these thinges verily per- taine to the solution (called of the Logicians of our time) reall, as it is in their booke to be sene. Further, the preacher oft times also taketh aduice of those thinges, that belonge to the solution called personall, and of the Ora- tors very much vsed.

III. Somtimes againe we refell objections by regection, that is to saye, by shewing that it becommeth not the aduersaries to bring foꝝth any such cauilling objections, oꝝ by setting against them other questions alike crabbed

to see to. Which two maners of regeſſio, we may perceiue in the holy Scriptures. The former we haue to the Romaynes cap. 9. Thou wilt ſay then vnto me: why doth he yet complayne? For who can reſiſt his will? The apoſtle aunſwereth: But O man, who art thou that pleadeſt the matter againſt god? Albeit he addeth ſtraight wayes alſo an other apt and directe ſolution. Example of the later is extant Math. 21. The Priſtes and elders of the people ſayd vnto Chriſt: By what authoritie doſt thou theſe thinges? and who gaue thee this power? Chriſt aunſwered them: And I wil demaund of you one thing, which if ye ſhall ſhew me, I will alſo tell you, by what authoritye I doe theſe thinges. The baptiſme of Iohn, was it from heauen, or was it of men?

V. Nowe and then alſo the ſayings of þe aduerſaries are ſubverted by eleuation. And this is brought to paſſe two maner of wayes: firſt by reiection, to witte, when þe obiection of an other is reiected as a thing light and very ſcender with a certayne ſignification of contempt or indignation, as Rom. 3. where ſome ſayd: Let vs doe euill that good may come thereof: the apoſtle reſponneth the ſaying nothing els then that their damnation is juſt. Which wordes doe procede from a troubled minde by reaſon of the vniwoꝝthines of the thing. Secondly it cometh to paſſe by *uimors*, whereby through expreſſing þe wordes & geſture of the aduerſaries, or by like meanes, we deride them and laugh them to ſcoꝝne.

This maner þe Apoſtle uſeth Coloff. 2. where againſt thoſe that ſought meanes to diſaue them that were newe boꝝne in Chriſt to the obſeruation of Iewiſhe ceremonies, he ſayth: Touch not, taſt not, handle not, which all doe pe- niſhe with the abuſe thereof.

VI. The aduerſaries may in like maner be met withall by digreſſion, whereby an excuſſion is made from the purpoſe. Albeit the Preacher ſhall ſcarcely vſe this any other where, then where þe ſolution of the obiection propounded is eaſie & apparant to euery man, or where per-

sure some incommenience might rebounde to the hearers through a more plentifull tractation of that matter.

VII. Furthermore those things that are put forth of the Orators profitable to confute and solute withall, the preacher shall duely challenge to himselfe as common both to him and them.

Cicero in his booke 1. de inuentione entreatinge of reprehension, and Fabius Quintilianus in his fift booke cap. 13. touchinge confutation, doe teach some thinges not to be refused.

In which notwithstandinge the preacher must prudently disearne, what may rightly be introduced into the Church, where all things ought to be accomplished with great reuerence and without the breach of charitie, and what is to be left to the babbelinge pleadinge place.

VIII. Diuinitie sheweth also certaine formes of solvinge or assolvinge peculiar in a maner to it selfe and very much vsed and frequented. Chiefly and principally the iudgement of God is oft times set against the iudgement of men, or the sayinge of the superio2 against the sayinge of the inferio2.

In which respecte verily Christ Math. 15. infringeth the opinion and tradition of the Pharises, by opposinge against them the worde & assertion of god him selfe: when he prometh them guilty, by reason they transgressed the commandement of God through their owne traditions.

IX. The true and natie interpretation of the Scripture is alleadged against that, which was of other peruersly put forth.

Christ Math 4. vnto that that the diuell saide: If thou be the sonne of God, cast thy selfe downe headlonge: For it is written, he shall giue his Angels charge ouer thee, and with their handes they shal beare thee vp, least at any time thou hurt thy foote against a stone: answered thus by bringinge a true interpretation; It is written, saith he Thou shalt not tempt the Lorde thy God.

X. To the sentence by an other alleadged is sometime

added or opposed that which in the same matter is chiefly to be considered.

When the diuell hath sayd vnto Christ: If thou be the Sonne of God, commaund that these stones be made bread. Christ maketh answer: Man liueth not by bread onely, but by euery worde that proceedeth out of the mouth of God. As who sayth, Christ addeth that wherevppon dependeth chiefly the sustentation and preservation of our lyfe, and opposeth and preferreth spirituall nourishment to that which is corporall.

XI. Necessitie requireth often times y^e a concilement of y^e places outwardly repugnant be v^eled & made, as touching which matter Augustine hath copiously entreated in his booke de consensu Euangelistarū, likewise against Adimantus the disciple of Maniches: & we also haue briefly touched some thinges in our second booke de Theologo, concerninge the order of diuine study.

XII. And mozeouer y^e same places may stand vs in great stead, & be oft times applied to redargution, which in the preceeding chapter we recounted fit to the confirmation of true doctrine. The diligent reading and examining of confutations, which doe here & there occurre in y^e sacred scriptures, will evidently demonstrate many moe thinges pertaining to this effect.

XIII. And like as to the solutions of argumentes and reasons are very opportunely and fitly added, those thinges that may stirre vp and prouoke y^e mindes of men to assent: euen so at the ende of that part or whole Sermon which is ordeyned to reproue, shall not vnprofitably be heaped together certen perswasive, or rather behoofatoy reasons whereby men may be deterred frō embracing false assertions, & premonished to take diligent heed of y^e infection of hypocrites. Such are reasons deriued of y^e study & scope of false teachers, after which sort Christ and the Apostles doe oft times forewarne the believers, lykelike of the vnprofitableness, of the vnrighousnes, of the perill and danger of the thing, &c.

Wherby

Wherby

Whereby are declared the dammages & inconueniences, which out of errors and dissensions, doe redounde as well publickly to the Church, as also priuately to euery mans conscience.

In which behalfe may some thinges lawefully be entered, mæte for the mouinge of affections.

Cantions,

But like as in the former kinde, so in this also are certaine Cantions very requisite and necessary.

I. The preacher shall endeouour himselfe with all industry and diligence to bringe to light & subtill sophistry and fraudulent workings of the aduersaries, but with such pollicie and discretion that he againe be not thought to vse like sophisticall dealinge. The talke of truth ought to be playne and simple. For in case thou doest nothinge els then subtilly inuicigh against subteltie, thy tale will be as much suspected and disliked as their tale whom thou impugnest, and the hearers will iudge none other but that there is come before them some noble payze of sophisters, as if they behelde Protagoras and Euathlus on a day appointed bzauling in the bzaubellinge consistory.

II. Howbeit neither is it necessary, nor expedient, publickly to ensearch and narrowly to examaine all thinges, which are produced of the authoꝝ of false assertions whether they bee Ethnickes or heretickes: leasse verily whilst we goe about to withdraue men from error, wee minister occasion to some amonge the hearers, especially to the curious, to enquire more scrupulously after them and by this enquiry (as it commonly commeth to passe) to slide and fall into erreure. Counsell not much unlike to this giueth S. Augustine, who in this booke de catechizandis rudibus cap. 7. hath these wordes.

- Then is mannes infirmitie to be instructed and encouraged against temptations and offences, whether they be without, or in the Church it selfe: without against the Gentiles, or Iewes, or heretickes, within against the chaffe of the Lordes floze.

Not that discourse shoulde bee made agaynst all kinde of frowarde and peruerse menne, nor that all their crooked and fantasticall opinions should by questions propounded be refelled: but it is to be declared according to the shortnesse of time, that it was so signified before, and what the profit of temptations is in teachinge of the faithfull, and what hollesome medicine there is in the example of Gods patience, who hath determined to suffer these things to the end.

That whiche Augustine therefore thought good to be done in teaching the elder sort, that I suppose in consideration of our times will be profitablen to the whole multitude, in which (no doubt) a number may be founde more rude and ignorant then those rude and simple of whom he maketh mention.

III Moreover the Preacher shall take diligent heed, least he be thought to bitter and pronounce any thinge of a corrupt affection, of which sort it is, in case he immoderately flattereth himselfe or those that fauour his opinion, if he commendeth all his owne stuffe more then is meete, or if so bee bee intreibeth ouer bitterly against any of his aduersaries, as though he were more incensed with hatred of the persons, then with desyre of defendinge the trueth.

In deede he may touch the persons, sometimes also sharpe-ly, after which sorte we see the Pharisees to be handled of Christ: but he must in no wise pretermittie grauitie, whereunto it becometh a godly zeale to be toynded, and that (as the Apostles speaketh) accordinge to knowledge: finally thorough loue he ought to amoyde all offence giuinge.

III Again in the whole Sermon becometh great moderation to be used, whereby all men may be giuen to vnderstande, that their saluation and repentaunce is earnestly sought for which haue erred from the trueth: and not their condemnation. The good sheapheard directeth al the while of his endenours to this end, that he may bring

safely

safely home the wandering sheepe to the fold. Many examples there be of Sermons pertayning to this kinde Redargution.

Esay in his eight chapter repproueth the Iewes, for that they trusted more in the strength of man then of God, what time they made a league with the idolatrous Egyptians.

The same in his 28. chap. preacheth against those, that by god mens traditions befoze the law of God. Againe cap. 29. 31. he inueigheth against them that reposed their confidence in the help of man, and neglected to call vpon God. Item cap. 44. 46. 47. is idolatry confuted wth strong and waighty reasons: cap. 66. hipocrysy and hypocriticall observations.

In the 14. and 15. of Ezechiel, is disproued their opinion which maintayned y^e God spared the wicked, for the goodnes sake that are meynt with the multitude. Of the Euangelistes are described & set forth many sermons wherein Christ shaketh vp the Pharises and the most part of their false assertions. Math. 5. 6. 7. Christe ouerthroweth their iudgement, y^e would haue the rightuousnes which is accepted of God, to depend onely vpon outward actions; and as touching the inward rightuousnes of the minde, which God most chiefly requireth, made no mention at all.

Math. 12. he reiecteth the preposterous interpretation of the Pharises touching the halowing of y^e Sabbath day, & declareth in what poyntes the true vse thereof consisteth. Cap. 15. he subuerteth their false perswasions concerning washings, choice of meats, &c. of which also, Mar. 7. Again Math. 22. he disputeth against the Saduces denying the resurrection of y^e dead. Cap. 23. he impugneth diuers & sundry assertions of the Pharises, sharply rebuking them and threating vengeance vnto them. Math. 19. & Mark. 10. is confounded the false opinion of the Pharises touching diuorcement. The consutation extant in the epistle to the Romaines, which beginneth in the first chapter, where it

he sayde, That hope maketh not ashamed, and is protracted to the eight chapter, soasmuch as it is full of arte and skil, might worthily be put for an example, but that the whole disputation approacheth more nere to the scholasticall maner of teaching, then to the common or popular. Albeit the exhortations annexed well nigh to euery solution be very meete and requisite for those that doe teache the people. i. Cor. vii.

The apostle assaileth them that simply condemned marriage, againe those that dissolued the seconde marriage, that permitted diuorcement for religions sake, likewise that exacted perpetuall virginittie. In the same epistle cap. 8. 9. 10. the apostle rebuketh those that abused the libertie of the Gospell, to the offence of theyr weake brethren.

In the first to the Thess. in some part of the 5. chapter, & in the last cap. 2. he reproveth them of error, whiche had spread abroad that the end of the world was then at hand, and that Christe shoulde come euen straight wayes to iudgement.

And although all thinges be of the Apostle very briefly and compendiously handled, yet is it not without profit for vs to haue shewed the maner of inuention which is in him to be seene.

Chrisostom in his fift Tome hath left vnto vs two learned homilies 49. & 50. wherein he entreateth of those y beleue not the paynes of hell.

There is also homily 21. bearynge this title: An exhortation or information to those y were to be lightened & as touching women y decked themselves with garlands and golde, & followed forceries, & inchantmentes. Likewise in a certaine homily had on the Calendes or first day of the month, he disputeth against them that obserue new mones: homily. r. hath some things against idolatry. There be read two sermons of his made against desperation, or wherein he sheweth, that we ought not to despayre.

Now amongst the Sermons that are entitled, as touching

Lib. II.

Of framing of

touching the providence of God, there be some which are spent in impugning of fatum or destinye, whiche it be, honest vs to ascribe vnto this order, and as such as declare a theame simple.

Besides, those against the Iewes, against the Anomari, and other in generall had against hereticks, be appertaining to this forme.

Basilus in a learned oration confuteth the, that supposed God to be the authoꝝ of euill. Out of all these things it becommeth playne and euident, that what things soeuer be of the oratoꝝ ascribed to the iudiciall kinde belonging to the state definitiue, those ought to be referred to these two kindes hytherto expꝛessed, the didascalick, & meane, and redargutiue.

For as oft as question is moued touching any principle or point of doctrine, certes to the ende thou mayest determine whether it be true or false, and maist defend & which is true: and destroy that which is false: thou hast neede to be wel aduised by those things which we haue giue forth as touching these two kindes.

¶ Of the kinde-Institutie on
Instructiue. Cap. XII.

What things
are to be ascri-
bed out of
the scholes of
the Rethori-
tians to the
kinde instructi-
uius.

The kinde Instructiue doe appertaine al those thinges in especially which the Rethoricians haue placed in the kinde deliberatiue. For persuasions, exhortations, admonitions, no man percepueth not to tend to the right information of mans lyfe in rightuousnesse, lyke as we haue aboue also declared. Further, those thinges & he peculiar to & kinde demonstratiue, & encomiastical, shall be reduced to this forme. For when it falleth out & there is praised in & ecclesiastical assēbly, either some person, as Abraham, Iob: or dede, as & inuincible fortitude & constancy of & Machabees in confession of & truth: or any thing else, as bountifullnesse towardea the poore, hospitality, concord, brotherlye saltings, Prayer: no manne doubteth these thinges therefore chiefly to bee done, to the entent.

entent the hearers might be prouoked either to the imitation of the lyke in their common trade of lyfe, or truely to praise and magnifye God, which would haue such notable thinges accomplished of his chosen.

Moreover to this order shall be transferred *Δοξολογία*: Doxologe.
for so they called short exhortations whereby the pastors in times past were accustomed in the Church to stirre by the people to giue God thanks for his benefits receiued as wel spirituall as corporall. Lyke wise also funerall orations, whereby are prayed in some respecte the persones which haue led an vpright and holy life, and of whō the church can iustly testifie and beare record. Againe further it is no harde matter redily to recount such places as doe agree to these diuers fourmes of Sermons.

If therfore thou be desyrous to perswade thy hearers, either to allow or to accomplish any thinge, as that they would procure to be builded an hospitall for the poore comming out of straunge Countries, or collactions to be made on the seassful dayes to redēme their captiue brethren, or that they would labour to erect some decayed schole, to restore the censure of the Church, which they call excommunication, that they would receiue againe into fauour those persons that haue bene the authors of great and publike offences, &c. We will shew a compendious way how these thinges may be brought to passe.

The maner of perswading.

I No small number of reasons may chiefly be deriued from those places, which we see to be in vse with the Orators: as,

- | | | |
|--------------------------------|---|-------------------------|
| Of the honesty. | } | Of the cause or matter. |
| Of the iustice and equitie. | | |
| Of the goodnesse. | | |
| Of the profitablenesse. | | |
| Of the surety. | | |
| Of the comlynes & cōmendation | | |
| Of the necessitie. | | |
| Of the easines or possibyltie. | | |

II To declare any thing to be iust, godly, praise worthy, necessary, many grounds and p^{ro}uises may be drawen out of the most plentiful storehouse of the sacred Scriptures, whiche thou mayest dispose in what order thou wilt:

Of the commaundement of God.

Of the promises of God.

Of the counsell of the holy prophets & Apostles whiche seeme to perswade some such lyke thing.

Of the examples and deedes of the holy Saints.

Of the profit and vtilitie, which wyl rebound to y^e mindes of the faithfull & to the whole church.

Of the illustration of Gods maiesty and glozy when namely we shew y^e to the setting forth of Gods glozy, & to the sanctifying of his name vpon earth, the thing that we speake off, wil wonderfully auayle.

Of the edifying of others, when we declare that the same deede wil be profitable to a great number of other, to the end they may be confirmed in godlynes.

For these and such lyke places moe, be as ye woulde say domesticall and companyon lyke to diuinitie, but to the Orators they are strange and vnaccustomed, if so bee, I meane, they be handlede after the same maner, that we see them to be handlede in the holy Scriptures.

Now if thou be disposed to exhort & admonish, thou hast in this behalfe also certaine places at hand.

I And worthily in the first place shalt thou put before thee those thinges that may be taken out of Diuinitie, as a treasury by it selfe very rich and plentifull.

Argumentes are deriued:

Of the prayse of the thing wherof entreaty is made, & also of the persons which we desyre to admonish. For so the Apostle doth oftentimes through praysing stirre vpon mens mindes.

Of the hope of the successe. For God sauezeth & gladly helpeth the endeuous of the faithfull.

Of

How to exhort.

Of the publike expectation of other brethren or congregations.

Of the glozy to be looked for, as well with God, as with men. For to require a testimony of the trueth of honest & good men, is an honest poynt. And all men ought to labour in this, that they may to all euery where bee a good saour of Chryste.

It behoueth all men to profit a lyke both by good reporte, and euill report, and to promote the thinges that are Iesus Chrystes.

But yet shall no good man conet ouer much to seeke after glozy with men, much lesse shal he rest in it being gotten: and that for this cause, least whilest he obteyneth tempoꝛall glozy of men, he be spoyled of a moze ample glorye, to wit, immoꝛtall, which he should haue enioyed of the immoꝛtall God.

Of the feare of ignominye or reproche.

For it may be objected vnto them that they profit not in Christ, but rather reuolt from Christ, as we see the Galathians to be taunted of the Apostle, whom he doubteth not to call foolyshe, *αἰῶνες*.

Of the certaintie and greatnesse of the rewards which remayne for vs as well in this lyfe as also in the lyfe to come. For there be promises of both kyndes put forth vnto vs.

II And here againe be effectuall those places that a litle before I reherced, to wit:

Of the commaundement of God,

Of the promises of God,

Of the thzeatnings of God,

Of the counsell of holy men,

Of the examples and deedes of the same,

Of comparisons, &c.

III What shall I saye, that of causes moꝛeouer and circumstances, may no slender argumentes be taken, when as in these oft times I ye hyd many thinges, which minister no small force to the stirring vp of mindes:

III Neither

III. Neither shall here be pretermitted the craft
or cunning of mouing of affections.

For in case thou desirest to induce the multitude to
the loue of vertue, to the hatred of vice, to compas-
sion towarde the oppressed with wronge, to indig-
nation against the despisers of vertuous exercises, to the
seruēt study of any thing, it shal be thy part to set abroch
all the engins of art and grace in speaking. Hitherto fi-
nally do pertaine also communications, obsecrations, con-
testations, and such like figures, as we see oftentimes the
prophets and apostles to haue vsed.

Furthermoze he that will prayse eyther a person, or
deede, or thing, shall vnderstand that he must somewhat o-
therwise frame his talke in the Church, then the compa-
ny of Rethoricians is accustomed at the barre, or in the
Scholes.

The waye and
maner of prai-
sing.

For these truely when they prayse any person doe prefire
besoze their eyes these places: the nation, countrey, lyg-
nage, wondrous or miracles that went besoze the natiui-
tie, name, or namentes of the body, as sauour, strength,
comlines: mozeouer education, studies, artes: also the
goodes or ornaments of the minde, as witte, docilitie,
sharpnes of sight, prudence, gentilnes, sobrietie, grauitie,
constancy, fortitude, godlines, zeale of religion: then the
kinde of life, state or condition: like wise the benefites of
fortune, as riches, friendships, possessions, inheritaunces:
again the actes done both publickely and priuately: after-
ward the rewarde of the actes done, as honours, offices,
triumphes: last of all the thinges accomplished in the olde
age, death, end of life, opinion after death, signes or won-
ders going besoze or following after death.

After this sort, I saye, are the Orators wont to run through
all the degress of age.

But sometimes they distribute those places in this order,
first they speake of the gifts of the body, next of the gifts
of fortune, and finally of the gistes of the minde.

But verily the preacher in all this busines useth much
vnlke

vnlike practise.

I. First truly the Church hath not bene accustomed to prosecute with prayes those that be a liue, & still subiecte to all kindes of temptations and sinnes, as the Orators haue done in puttinge forth their Panegyricall and plausible Orations vttered in prayse and commendatiō of men: as who saith indgeinge that to be either the propriety of flatterers, or of such as prepare a triumph before the victory: Of whom that the doinges of those are shamefull, of these fonde and folishe, it is plaine and manifest.

But it prayseth and extolleth those onely whom all good men trust assuredly to be now translated into the fellowship and societie of Saintes.

II. Againe the Preacher that will celebrate the praises of any good & holy man, dealeth very slenderly with those places which wee reherced, yea so far is it off that he taketh matter of prayse, of the benefites of the body and of fortune, that he scarce toucheth them at all, or if he doth touch them, yet is it beside the purpose, and not but to teach by the way, how that blessed man trusted not or abused not those giftes and benefites.

III. Moreover, the Preacher many times expoundeth some Chapter of the holy Scriptures recited in the publicke assemblie, in which also he standeth somewhat longe: and at length by litle and litle he taketh in hande one or two, or certes not lightly aboue three places as touching his lyfe whose memozy they with all honour to be preserved, commendinge in them some vertues of his more eminent and perspicuous.

III. Last of all the Ecclesiasticall Teacher doth with more earnest endeouour enforce himselfe to this, that hee may direct all his discourse to the correctinge and amendinge of mens corrupt maners, and to frame in h̄ mindes of his hearers impressions of true godlynes, also to illustrate and set forth the glory of the heauenly Countrey:

E. J.

then

then howe he may make that blessed man to be had in admiration, to be wondered at, or worshipped.

For he that is occupied in prayling of any vertuous person ought to p̄fixe to himselfe a double scope or ende. The one, that by hearinge the gracious and excellent deedes of worthy and famous men the godly hearers may be prouoked to prayse and magnifie **G D D**, who touched safe to elect and call them, and to bringe to passe through them great and mightye thinges, wherby his name might be sanctified and celebrated vpon earth.

The other, that the multitude maye be stirred and enflamed to the imitation of their so notable deedes. Either of these scopes is evidently set forth in the Scriptures. Touching the former Christ sayth Math. 5. Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.

To the Galath. 1. The apostle: In me, saith he, they glorified God, which preached the fayth that before I sought to destroye. As touching the later likewise Christ Math. 11. Learne of me for I am meeke and humble of hart.

Againe 1. Corinth. 11. Paule sayth: Be yee the followers of me, euen as I am of Christ. And Heb. 13. Remember them that haue the ouersight of you, which haue spoken to you the worde of God: whose fayth followe ye, considering the ende of their conuersation.

Hitherto touching the prayles of persons or holy men.

How deedes
are to be prai-
sed.

Moreover whosoener desireth in his Sermon to praise an acte or dede, as the acte of kinge Iosias breaking in peeces the Idoles and restoringe the true worship of **G D**, or of Elias stoutely struing against the priestes of Baal, or of the Machabees valiauntly venturing their liues for the dignitie of the truth and the ordinances of **G D D**, or of them that a liell befoze these times prouided by all meanes that sincere doctrine might be aduanced in churches, that the necessitie of the poore might be relieved, &c. ought to haue in a readines those thinges that serue to this

this purpose.

I. He shall declare befoze all thinges that the facts oꝝ deēde which he speaketh off is honest, iust, godly, profitable, prayse worthy, agreeable to the woꝝde and wil of God.

II. Further he shall not neglecte to encrease and amplify his furniture, by the causes and circumstances thereof.

III. But he shall bestowe his chiefe and principall labour in exhorteinge vnto imitation, oꝝ if so bee his hearers haue already attempted the like deēdes, then to goe foꝝwarde in their god beginninges.

God deēdes are to be adozned with due commendation: but yet the chiefest care of all ought to bee employed about the profit and vtilitie of the hearers.

Wherefoꝝe it is expedient that those god deēdes be inespially praysed and set foꝝth, wherevnto we chiefly conuet (hauing regard both of the time & state of the Church) to stirre and prouoke them that are committed vnto vs to be taught.

The maner of praylinge of thinges is all one with the maner of praysing of deēdes, and the selfe same places are founde very aptly applied to either purpose.

The maner
of prayling
of thinges

Foꝝ the thinge is honest and iust, that hath God foꝝ the authoꝝ, which is commaunded of God, which he comendeth with diuers promises, and whersby the knowledge that wee haue of God, recepueth encrease oꝝ furtherance.

That thinge is good & godly, which auayleth to the stirringe bp of mindes to the study and embracinge of godlynes, oꝝ whersby godlynes is declared. Profit and vtilitie is deriued into many partes.

First that is profitable, which helpeth to the settinge foꝝth & sanctifying of gods name on earth, then y whereout commodities also doe flowe vnto miserable mankinde. Besides, ther is one comoditie comon to y whole Church

an other peculiar to euery priuate beleuer. Againe one consisteth in spiritual and internal giftes, an other in corporal and externall giftes.

But it is not necessary that we should deuide al the places in this order. The chiefe thinges that are accustomed to be prayled in the Church are, the word of God, the continuall reading and meditation thereof, the sondry kindes of life, & ministry of & word, virginittie, matrimony, likewise the gifte wherewith God voucheth safe to adorne his Church, as those that be reherfed Rom. 12.1. Corinth. 12. Ephes. 4. finally ther are prayled almes deedes, hospitality, patience, &c.

Funerall sermons.

As touchinge funerall Sermons, what the ancient fathers were accustomed to doe, and what the maiestie of our Churches and religion requireth to be done, we will briefly declare.

There be extant in the woorkes of Gregory Nazianzene diuers and sondrye funerall Orazions, as those had at the buriall of Basilus magnus, likewise of Athanasius Alexandrius, againe at the buriall of Gregorius his father, Cefarius his brother, and Gorgonia his sister.

Ambrose hath left behinde him fouer such orations, one of the Emperour Theodosius, an other of Valentinian, and two as touching the departure of his brother Satyrus, albeit Ambrose himselfe doth entitle these last rather by the name of bookes.

And like as it appereth those fathers to haue borrowed this example of pronouncing orations in funerall solemnities of the Gentiles, whose custome (as we reade) was to prayse men when they should be buried, especiallye such as were noble and famous, in an oration before a great assembly of people: Euen so they followed also their trade and fashion, when (as ye would saye) sticking fast to the rules of the Rethoricians as touchinge the prayles of persons, they reherfed many thinges of his lyfe that was fallen a sleepe in & Lozde, repeatinge all thinges from

from his very childehood euen to his olde age. And certes who seeth not this practise to sauoure of the very rites and institutions of the Ethnicks?

But the ecclesiasticall Teachers of our time in my iudgement (as I may speake without the displeasure of the godly) doe in this behalfe goe moze sincerely to worke and moze accordinge to sounde religion, whilst they duely execute theyr office, in that order that folloiweth.

Funerall sermons how to be framed.

I. If when they commend a funerall with their Sermon, they handle not prayes curiousely contriued and couched together, but other places much moze holesome and fitte for the enforimation of the hearers, such as are these: of preparation vnto death, that death is the penaltye of sinne, of the miseries of mannes lyfe, of the deliuerance from them by death, of the contempt of the world and all earthely things, of desiring & felicitie of the lyfe to come, of the immortalyte and eternall blessednes of soules, of the resurrection of bodyes, of the last iudgement, how an accompt is to be made therein of all the life past, of Gods mercy open to all sinners if they repent but euen at the last gaspe, againe that the dead are not immoderately to be bewayled or lamented, but that God rather is to be thanked, which hath deliuered them out of the most filthy prison of theyr body, that the death of the sayntes is precious in the lordes sight, that they are all happye and blessed, to whom it is giuen to sleepe in the **L A D E**, that is to saye, in the confession of a true sayth, and who is able to reckon uppe the residue?

II. Where if so be it be thought good after these places declared, that somewhat be sayde of the brother which is brought to buriall, then add they briefly, and (as ye woulde say) shamefastely some thinge touchinge the kinde of life that he embraced, and shewe how deuoutely he serued God therein, by diligent perfoyminge of those thinges that were his dutye to doe.

Wherby þe hearers also are giue to vnderstand what great industry it behoueth them to employe, to the intent euery of them in their callinge and kinde of life may become acceptable to God.

III. Peradventure also they commend, and set before them þe alieue to be followed, one or other vertue wherin the brother deceased excelled, or some notable acte done by him for the behoofe of the Church, for the common wealth, for redressinge the calamities of the poore, or his confession of faith made in the very conflict of death.

Doxologie.

Further, as touching the Doxologie whereof wee made mention before, they are not now in vse.

They were bestowed altogether in aduancinge and commendinge of gods goodnes towarde mankind, and in times past were premised in the sacred assemblie, to the intent the people might with more willinge mindes, and with greater deuotion sing holy himnes vnto God, & giue thanks to him for his most ample benefites poured vpon them, as well spirituall as corporall.

But now commonly for the most part in some partes of the Sermon is commended and set forth after the same rate, the goodnes and clemency of God, his iustice, severity, wrath, power, prouidence, and other poyntes to him attributed, and that verily to the ende men might be moued and induced to thanks giuinge, to eschewe vice, to repentaunce, to amendement of life, to put their trust and confidence in God.

But how these partes ought to be absolued and accomplished, it may be knowne out of those thinges, that hee already saide.

Be it therefore sufficient to haue in this wyse giuen instruction touching all these thinges, now will we add certayne Cantions, and then afterwarde examples.

Cantions.

I. The first Cention. The Preacher must not endeavour himselfe to perswade any thinge to the multitude, but that which is necessary, and sheweth forth presents profite and vtilitie.

II. In perswasions or exhortations there must appere in the speaker a franknes or libertie ioyued with a certaine sauourable simplicitie.

For the one addeth weight or impoztaunce, and vehemently moueth, & other putteth away al suspicion, that & preacher be not thought either craftily to handle his cause, or otherwise to seeke his owne priuate commoditie.

Some there be that endeuour to set forth certaine things, and doe cunningly pretend a certaine beyle of religion, but by litell & litell they bewraye themselves to tender more their owne gaine and lucre, then the furtheraunce of true religion.

Of which sorte of craftesmen our age (alas the while) hath brought forth to to many: whom the successe hath openly proued to be such, as haue sought meanes to pamper their greedy paunch, and to gaine, not soules to Christ, but money to the vnfaciable God their belly.

III. By like reason he must take heed, that in any wise he be not perceyued to submit and abase himselfe in perswading more then is mete, for that truely is the point not of teachers with grauitie, but of flatterers with great leauitye.

He that teacheth the multitude, ought not to be carelesse in defending of his owne authoritie.

IIII. Further as our exhortations ought to be boyde of all rude incivilitye, so againe must we prouide that we seeme not ouer nice, secure, colde, or timorous.

V. Neither certes shall a man thinke that he doeth as much as he needeth to doe, when he once or twise putteth his hearers in minde of any thing, or exhorteth them to doe this or that, but he must often times and with great feruentnes repeate the selfe same cause, and that so longe till he shall perceyue diue fruites to followe.

Chrysostome that it ought so to be, declareth in many wordes in his sixt homilie vpon the first Epistle to Timothye.

And we may see in the Sermons of the sayd father, diuers

and sondry admonitions, sometimes also very longe and applied to the moving of affections, as touching the selfe same matters.

This likewise must not be forgotten. Where there be many ministers in one Church to sustayne the laboures of teaching, there they shall diligently common and entreate amonge themselves, of those assayes which they shall iudge to be profitable and necessarie for the beuons of the Church, that with like study and agreement they may handle the same before the people.

VI. Againe he that purposeth (the time so requiring) to publishe and set forth the prayes of some holy men, shall doe it very sparingly, yea and shall purposely auoide fons and fabulous hystories, and the vaine rablement of miracles.

There be some stories of Saintes carried about which are altogether vnsancty and untrue, some also openly refuted, as it may appere Distinctione XV. C. Sancta Romana. Paule the Apostle to the Romaines, reporteth that he by the power of Christ had done many signes and wonders, and yet Luke in the Actes toucheth very fewe.

Let vs therfore likewise followe here in the wysdome of Luke.

VII. In the prayse and commendation of deedes and of thinges nothinge must in any wise be spoken for fauour or flattery. But as in other thinges, so also in prayes ought a meane and measure to be prestred.

VIII. Besides in all prayse he must be sure to obtaine from such comparisons as may engender enuy & grudge. For comparisons are wont for the most part to procure hatred and offence, euen in prophane matters.

Wherefore ther is no cause why thou shouldest hope that they will be well thought off and allowed in diuine matters.

IX. And with the same modesty & prudence it becometh him to proceed in funerall Sermons, in which some thing

is inserted to the praise of him that hath left this transitory lyfe.

X If there be any pointes beside in all these things to be obserued, the due consideration of the causes and circumstances therof will easely prompt and minister the same.

Now let vs note some examples of this kinde of sermons. Esaias cap. 49. laboureth to perswade all men that they would embrace the Gospell and the sonne of GOD Iesus Christ, and so be grafted into the Church. There is extant in Jeremy xxvii. a swasory Sermon, where the prophet perswadeth the Iewes, that if they will be saued, they must yelde themselves to the king of Babilon. The same cap. 29. is a perswader of them that were in Babilon, not to attempt any alteration of the state in the common weale. i. Cor. xvi. and 2. Cor. 8. The apostle perswadeth y^e Corin. that they would make a collection of almes to be sent to Hierusalem. Chrysostom in a certaine homilie in his fift tome, perswadeth y^e the bishop Seuerianus is to be receiued againe, the force of whose reason is expressed in y^e Tripartite histoy lib. x. cap. x. In an other homilie he perswadeth the people, that they shoulde not be moued or disquieted in case it were his chaunce to be put away. Hortatory or admonitory sermons are very rife & plentifull in the sacred scriptures. Moyses Deut. 6. 11. 28. 29. warneth all men straightly to keepe and fulfyll the lawe of GOD. Woke Esay cap 40. 55. 56. Also Jeremy cap. 3. 4. 18. 33. 44.

Examples of
perswasory
Sermons.

For in all these places are graue and weighty Sermons wherein they exhort their hearers to repentaunce, to the lone of GODS word and amendement of lyfe, &c. Cap. 22. Jeremy exhorteth the king to imbrace iustice.

There is none of all the prophets in a maner in whom thou mayst not note a number of such lyke places. Moreouer there be sundry sermons of Christ pertaining to this effect. Mark 9. Christ exhorteth all men to beware lest they giue offence to any. Cap. x. he exciteth every man

Examples of
hortory ser-
mons.

Lib. II.

Of framing of

to deny himselfe. cap. 12. he admonisheth his hearers to shonne the Phariseis.

Saint Paule Act. 20. commaundeth byshops to take diligent heede to their flock.

Chrisostom in his v. tome, in diuers and sundrye sermons. exhorteth to repentance, to humility, to loue, to concord, to liberalitie towards the poore, to the contempt of earthly things, glory, honour, &c.

Whercof in some may be seene the order of handelinge theames simple, in other some theames compounde. The same Chrisostom explaneth a sentence or place of Scripture in this kinde with incredible skill and cunninge in that his homily so well known touching the wordes of the apostle vnto Timothy: Use a litle wine for the weaknesse of thy stomack. Gregorius Nazianzenus hath put forth a notable oration as touching releuning of the poore.

Examples of
a person prai-
sed.

The praise of a person is to be seene handled in Esay. 42. where Cyrus king of the Persians is commended, and that so much the more magnificently, because he bare the type and figure of Christ.

Christ Luk. 7. prayseth Iohn Baptist.

1. Cor. 4. 16

2. Cor. 1.

Philippi. 2.

1. Thessa. 3.

Saint Paule in moe places then one greatly commendeth Timothy. Chrisostome in his v. tome preacheth in commendation of Iob, of Elias, of the Macabees, of the three children put into the fire furnace, of Susanna, of Iuuentius and Maximus martirs.

Nazianzenus in lyke maner of Cyprian and the Machabees.

Examples of
a deede pray-
sed.

The praise of a deede how it is to be adorne and set forth, may be learned out of the epistle to the Philippias, and out of the first to the Thessalonians. For these the Apostle praiseth, soasmuch as they perscuered constant in the confession of the trueth, and suffered not themselves to be withdrawen from the truth by any delusions or sophistifications of the false apostles. Chrisostom in his tome v. celebrateth in full sermons the hospitalitie of Abraham, the patience of Iob, and the notable deedes of other holy

men

men beside. To this order in lyke case may be ascribed out of tome v. his third homily touching bishop Flavianus supplying an ambassade for the citie of Antioche to the Emperour Theodosius, where is extolled a like the doede both of the byshop and the Emperour. In the 9. homilye are commended those that absteyned from the custome of swearing.

In the homily 10. those that after meales repayzed immediately to the church to heare the diuine sermon. Nazianzenus hath left to posteritie three exquisit sermons as touching peace making & atonement of parties at variance.

Concerning the praise of a thinge be these the examples: Examples of the praise of a thing.
Psalin 119. conteyneth a praise of the lawe and worde of God. Psal. 78. a praise of the church. Psal. 133. a praise of vnitie and conoord.

Paule. i. Cor. xii. xiii. xiiii. commendeth diuers gistes, especially prophesye (which is the facultie of interpreting the Scriptures) and loue. To the praise of faith pertaineth those things that are read Heb. xi. Chrysostom in his tome v. praiseth almes giuing, in a certaine homilie wherein he proueth it to be an arte, and that truly of all arts the most gainefull.

Tertulian and Cyprian commend patience in Sermons purposely written thereof. As touching funerall sermons we haue spoken sufficiently before.

Those may be counted for Doxologia, which are expressed Esay. 12. 25. 42. Again like wise many of the Psal. songen in the way of thanks giuing: but aboue the rest, due those are most fit & apt hereunto, wherein the whole multitude is prouoked to giue thanks, and prayse God: of which sort are the Psalmes 81. 92. 93. 95. 96. 98 99. 100. 103. 104. 105.

Chrysostom in his tome v. homilie xi. exciteth the people to giue God thanks for their deliuerance out of the daungers that were feared by reason of disoord and sedition.

Homilie xii. he exhorteth them to be thankfull for their libertie obtained of the Emperour Theodosius.

Lykes

Lykewise in the homilye whiche he made after his re-
turne out of exile.

Herevnto may be adioyned also thre other homilies,
whereof in the first he teacheth, that God is to be than-
ked, sozasmuch as he commaundeth no grievous thinge
to be done : in the second, that to acknowledge G^{ods}
benefytes is the greatest Sacrifice that may be : in the
thirde, that we ought to be thankful vnto God, not onely
in woꝛdes, but also in deedes.

Of the kinde Correctiue. Cap. XIII.



In the kinde of Sermons Redargutiue
are properly confuted and amended all
erroꝛs contayned in assertions oꝝ pꝛinci-
ples of doctrine : Euen so in the kynde
Epanorthotick oꝝ Correctiue is reprov-
ed & corrected whatsoeuer is founde vicious
and offensiue either in maners oꝝ rites.

Therfoze to this kinde pertaine all Sermons and O-
rations ordeined to reclarne men to a better trade of
life, oꝝ to suppress vnjust dealinges, oꝝ to condemne vi-
ces which are risely bled, whither they do consist in per-
swasions, oꝝ dissuasions, either in behoꝛtations, oꝝ re-
bukements.

Foꝛ all these foymes must we vse when we take in hand
to correct the maners and conditions of men. Foꝛ why
we perswade and exhoꝛt that men leaunge vice woulde
embrace vertue, we dissuade and behoꝛt from those thin-
ges that are iustly to be reprov-
ed.

Mozeouer we blame the persons that are subiect to any
notozious vices, and we teache and commaunde theyꝝ
company and fellowship by al meanes to be avoided, we
rebuke naughty and vncomely deedes, we reprove the
thinges themselves, namely all kindes of sinne and wic-
kednesse.

Unto this kinde may inuective Orations, woorthly be thought to be allyed. For what doe they else contayne, then grauous corrections, or reprehensions of vniust and iniurious dealinge? Of such are a couple extant put forth of Gregory, Nazianzene, agaynst Iulianus. Of the same sort is there an Oracion of Chrysostome, touching Babilas the Martyr, As in which he contayned, also many things agaynst the sayd Iulianus, which Oracion notwithstanding beareth the title not of an Homilie, but of a Epoke.

Albeit some man peraduenture may iudge, y such wraytings tend not to y correction of any y haue offended (for how may he be corrected which is there chafely assaulted and inueighed agaynst, when it is playne & euident y the same wicked person had now alreedy by the myserable & ougly ende of his lyfe sustayned the paynes of his impiety?) but rather to the comforte of the Godly, which ought to reioyce and be glad, for that they are by Gods prouidence safely deliuered from the tyranny of their no lesse crafty then cruell enemy.

Howbeit after what sorte soeuer thou be disposed to frame thy selfe to y correction of corrupte manners, whether I say by dissuading, or deborting, or reprimanding, or by any other meanes, the very same places truly maye serue thy turne in this behalfe, which are recyted orderly in euery the partes of the former kinde. Onely this must thou doe, namely tourne all the sayd places into the contrary parte.

For where any thing is to be perswaded (as we sayde) by reason of the honesty, of the iustice and equity, of the surety, of the easinesse thereof, and so forth: in this kynde of Sermons verilye thou shalte with no greate labour dissuade any thinge, if in case thou canste proue it to be dishonest, vniuste, iniurious, perriuous, difficulte, &c.

In the same order shalte thou procede in debortations, and contolements.

For

For those places which we haue digested in the Chapter afoze going, being declared after a contrary sort, shal euery where be vsed and applyed.

And doubtlesse whosoener he be that heareth his purpose or fact to be reproued and condemned with such lyke reasons and perswasions as these, it can not be chosen but that he shall inwardlye be moued, and by litle and litle pierced (as it were) in conscience, wholly submit and prostrate himselfe.

Which when it commeth to passe, there is good hope offered, that he will euery day more then other forsake his former euill lyfe, and returne into the right waye againe.

For in deede it ought to be the scope of all corrections, to bring men to the knowledg of their sinnes, to the intent that seeing the greatnesse and filthynes therof, they might be touched with the care of their saluation, and brought to amendement of life.

Wherefoze what pointes soeuer be helpfull and necessary to this ende, whither they be taught in the woordes of the Rhetoricians, or set forth in the holy bookes of Diuines, shall aptely and rightely be applyed vnto this kinde of Sermons.

As touchinge other pointes that are to be obserued and marked in this kinde, they may bee perceiued partly out of those things that we haue said in the pceding chapter, and partly out of the cations following.

But soasmuch as a number of things be required, yea and no small helps of wisdom requisite in him, that wil rebuke sinnes with any fruit at all, therfoze it is necessary that we heere drawe forth and let downe many cations.

Cations.

The first shall be of the care and seruentnesse, that ought first of all to be accounted off in Preachers.

I first verily the teacher of the church that often times, and with all his power (as I may say) consider with himselfe, that a good porcion of his office consisteth in repro-
uance

ninge of sinnes and vices, and that he then finally truly executeth the function of a faithfull Shephearde, when with all diligence he prouideth and sozseth, least with the scabbe and ytching of some one swine the whole flock in the Lords felde should be corrupted and infected.

For vndoubtedly that whiche in times past the Lords sayde vnto the Prophet Esay Cap. 58.

Crye out of thy throat as loude as thou canst, spare not, lyft vp thy voyce lyke a trumpet, and shewe my people their iniquitie: that also ought all Preachers to iudge to bee spoken vnto them by the same Lords euen vntill this day.

And I beleue verily Preachers might (as it were with spurres) prick forwarde them selues to the execution of their office, in case they would oft times consider & haue before their eyes that graue and weighty protestation of Paule thapostle vnto Timothy, and would interpret it to be made priuately to euery one of them, yea & imagine that the liuely voyce of so worthy an Apostle resounded dayly and hourelly in their eares.

The words of the Apostle be these: I protest before God and the Lord Iesus Christ whiche shall iudge the quicke and the dead at the time of his appeering and in his kingdom: Preache the woorde, bee feruent in season and out of season, reprove, rebuke, exhort with all gentlenesse and doctrine.

It is certaine that whosoever shall deeply engraue and impzinte these words in his minde, will not lightly giue occasion that any man may iustlye saye of him, that he eyther for feare of daunger, or for hope of any commoditye is slouthfull and negligent in reprovynge and condemninge the wicked.

But what maner of person it behoueth him to be y shall with grace and authozitie accomplishe this thinge, wee will eftsones declare.

II It perteyneth verily to euery Preacher freely and seuerely to controle vices, but none other for the mosse parte

part shal doe it with dignitie and comlynnes, except those that be in some credit and estimation with the multitude. Such most chiefly are olde and auncient men honozable to all men by reason of their age, and such as being sometime conuersaunt in publyke affayres are supposed to haue gotten the experience of many thinges.

Next vnto these are those that be commended and well thought off for the wonderfull puritie of their lyfe, and be themselves voyde of all crime.

For with what face shall they accuse others, that are touched with the shame and remorse of their owne offences? Then thirdly such as by their excellent learning and erudition, deserue to haue their wordes credited in all thinges.

In which two vertues, I meane learning and innocencye of lyfe, Timothy excelled, although but a younge man.

Last of all those in whose wordes the powre of the spirit doe more openly shew forth it selfe.

It followeth of the time wherin it is conuenient to repproue sinnes and vices.

III And certes then ought sinnes to be repproued and controlled, when either the place of scripture that is expounded, or state of the churche, or maners of the people doe require the same.

For at what time certaine vices and enozmities begin to infect the multitude, the ecclesiasticall Teacher shall in repressing of them duly and seasonably be altogether occupied.

First the soze is to be healed, before it groweth to an incurable canker: For

To late is medicine sought,
When mischieues once by long delaies
past all recure ate brought.

And verily the Phisition of the soule shall first of all
endeuour

endeuoure himselfe to cut away the greater malapies, then shall hee take in hande those that bee of lesser danger.

III. And it is not to be passed ouer that Chrysostom sayde in his 4. homilie vpon the Epistle of S. Paule to the Philippians: That then the Preacher ought to keepe silence, when hee holdinge his peace, and findinge fault with nothinge that is done, there is sure and certaine hope, that the euills which are committed, may bee turned away: but if the contrary commeth to passe, so that he keepinge silence enormities are not onely not rooted vp, but all thinges also become worse and worse, then it is necessary, that hee goe forwarde in reprocuinge so much as hee may doe. For hee that sharply rebuketh sinners albeit he doth nothinge els, yet thus much bringeth he to passe, that he suffereth not the mischiefe to growe any further.

And no lesse woorthy to be noted is that which Augustine hath left writt in his booke 1. cap. 9. de ciuitate dei: If therefore any man forbearcth to reprocue and finde fault with wicked doers, for that he awayteth a more convenient time, or feareth least by that meanes they should become worse, or that other weaklinges, which ought rather to bee enformed to a good and godly life, should bee hindered, and oppressed, and turned from the faith, this seemeth not to rise of any corrupte desire that hee hath, but rather of the rule and aduice of charitie.

And after a fewe wordes in the same chapter: They that are placed in the higher degrees of life, prouiding for the most part for their fame & safety, whilest they feare the wiles & inuasions of wicked men, doe refraine themselues from reprocuinge of them.

And although they stand not so greatly in doubt of them, that they yelde through any, their threatenings and impieties to perpetrate the like euils: yet neuerthelesse the very same thinges which they commit not with them, they will not commonly finde fault with, when as peradventure they might by reprocing correcte & amend some

least if they coulde not, their owne safety and renoume should come into harsharde and decaye. And this they doe not vppon that consideration whereby they see their credite and safety to be necessary for the profit of men to bee entrusted, but rather thorough that infirmity, wherby they are delighted with a fawninge and flattering tongue, & with a faire and calme day, and whereby they feare the iudgement of the common sorte, and the vexation or destruction of the fleshe, that is, by reason of certaine bandes of couetousenes wherewith they are enwrapped, and not for their duties sake of loue.

Thus much S. Augustine. Therefore by these thinges when and how far forth it is lawful to intermit the reprehension of vices, euery man may easely iudge. Nowe what thinges remaine chiefly to be repzoned.

V. There is no kinde of sinnes, in which the Preacher ought to wincke and be tongue tied, or that may be pretermitted without repzoofe.

Therefore it is not inought egerly to inueigh and abandon such vices as are very great and heynous, but even those also shal be brought to the iudgement of the Church and called into question, which þe common people esteeme to be but trifles in respecte, neither doe account them so great, as in dede they are. Provided that those euills be spoken against with moze diligence and vehemency which are growne to be of greatest force with the multitude, and by reason wherof greater inconueniences are feared.

VI. In the meane time the godly Preacher must take hede, least that beinge moued with the false reportes and surmises of some men, hee fall to carpinge and controlling of certaine vices.

It is ouer often tried by experyence, and that truely with the great offence of the whole Church, but with the greatest perill of the estimation and good name of the preachers themselves, what masses of mischief the ouerhasti-

hastines of some in beleeuinge every one that cometh, especially women and light persons, haue brought in. And Aeneas Syluius reporteth in his booke de aulicorum miserijs, that is, touchinge the miseries of Courtiers, how a certaine mā of Millaine in times past made a grievous complaint to one Bernardinus a Preacher, of all those that lent their money vppon vsury, and that verely to this ende that when other shoulde cease and leaue off so to doe, he alone might reape huge gaines & prayes by that trade.

Wherefore neither those thinges that are noyed of the simple and ignorant, nor those that be reported of subtil and craftye men, shall the minister of the Gospell rashly admit forthwith to be declared out of the pulpit to the people. The surest and safest way is, (where at least be had lawefull meeting and consultations of the Elders of the Church) to rebuke those crimes and enormities, as touching which it shall be determined before in the selfe same assembly, that they should openly be reprovved and spoken against. Now followe diuers thinges touching the maner of reprovving.

VII. Whensoever it seemeth god to rebuke vices, before all thinges it is necessary to premise certaine doctrine and reasons, where out men (though blunt and rude) maye learne, that those thinges which are of the reprovved, be very grievous sinnes, and such as deserue eternall damnation. For very weake and slender is that reprovve or rebuke, which is not grounded vppon Gods word, and taketh strength therefrom.

And that is it that the apostle meaneth, when, after he had sayd, improue, rebuke, exhort, he wisely addeth, that it must be don, by applying of doctrine.

VIII. And that all corrections ought not to be framed a like, but one more bitter and vehement, another more milde and moderate, is a thinge well known of it selfe, partly by the kinde of crimes committed,

and

and partly by the state and condition of those men that are snarled and entangled with the same crimes. To the intent I saye not, howe in the Sermons of the prophets and of Christ we may obserue the lyke trade.

loke what prudence and circumspection is requisite in vniuing awaye the diseases of the body, the same truly is required in expellinge the maladies of the minde. And as touching this difference wisely to be made Chrysostom hath somewhat in the beginning of his Enarration of the Epistle of Saint Paule to the Galathians,

But it becometh vs notwithstanding to declare, where it shall be conuenient to giue place to the milder and where to the sharper sorte of rebukes. First therefore of the milder sort.

IX. There be certaine offences touching the amende-ment wherof it shall be sufficient after a friendly and louing maner to admonish the hearers.

Of which sort it is, if a man speaks against the affectation of newe and straunge apparell, against the contempt of mennes sond traditions, &c. Which sort the most part be peculiar but to selue, and are in no wise to be accounted among the manifest and greater sort of sinnes.

If a man therefore should with fragicall clamours and bitter rebukes crye out against these thinges, he should bring to passe & not onely & phantasticall people, but euen the wiser sorte also returning home, would in their common talke soner laugh him to scoone, then bethinke them of any amendment at all.

X. And albeit the exhortation be gentill & soft, yet must heede be taken, least any thing in it seeme to extenuat the nature of sinnes.

For in deede it is an horrible sinne for a man, in his talke to minish sinne, or to make it seeme lesse then it is.

XI. Again this must likewise be foresene and taken heede off, lest whilst thou gentilly admonishest thy hearers, and purposely also seekest to auaide the extenuation of sinne, thou so depaينت in the meane time and settest forth

sozt sin in his colours, that thou prilytly tickle þ mindes of thy hearers, and (as ye would say) egge them to conceyue eyther a certaine new desyre of sinninge, or els to take a certaine pleasure of their sinne lately committed. When shalt finde those that are wonderfully delighted, when they heare those vices pleasauntly described, which they knowe themselves to be addicted vnto. Powe of the sharper sozt of rebukes.

XII. Full well is it sayd of Chrysostom: To speake gently and mildely to scollers when there is neede of roughnes and sharpnes, is the part, not of a teacher, but rather of a corrupter and an enemy. Many sinnes there be therfore which require moze seuerer controlment and rebuke, especially those, that are most apparauntly repugnaunt to the fenne commaundementes, that minister manyfolde matter of offences, wherewith a great number of men of all sortes are entangeled, finallye that are supposed to be such as can not be taken awaye, without fearing or cuttinge.

XIII. And in reprimouing of these sinnes these thinges may haue place whereof we see mention to be made of others. Chrysostom vpon Genesis homilie 24. requireth to be pardoned speaking moze sharply.

I knowe, saith he, that these thinges will sting your eares, but pardon me. I speake them through greedines of your saluation. Peraduenture he imitateth þ Apostle 2. Corinth. 11. speaking in this sozt: would god you had suffered me a litell in my foolishnes. And in deede ye suffer me: for I am gelous to you warde through the zeale of God. Am I be come your enemy for speaking vnto you the truth? My babes of whom I trauaile againe in birth, &c. Somtimes he that taketh in hand to accuse and rebuke others, numbzeth himselfe with those whom he accuseth.

The prophetes doe adioyne themselves to the residue of sinners, and praye for pardon. And Paule 1. Timoth. 1. Christ came into the world, saith he, to saue sinners, whereof I am chiefe.

Chrysostome on the first Epistle to the Corinthes homilie 23. hath these wordes: All men at the very hearinge of holesein Doctrine waxe deafe, and therby are replenyshed with many euils: and we may behold the naked soules to be as men are comonly wont in an army after the bront of battayle, some deade, other some wounded: euen such ther bee in the Church. Wherefore I exhorte and admonish, that wee may bee prouoked one to helpe and comfort another: for I also am of the number of them that bee wounded, and of those that want medicine. But doe not therfore dispaire. For albeit the woundes be great, yet are they not past cure, &c. And moreover the same Chrysostom in his homilie 4. touchinge the Fayth of Anna Samuels mother, when he perceued a very fewe to be come together to the Church, inueigheth straight waies in a bitter Oracion against those that were absent, whom hee would haue to be seuerely admonished, of them that were ther present. The place is very proper and to the purpose, but longe and tedious. These things therfore and such like which may serue to their vse, it behoueth the studious diligently to obse.

XIIII. But in all this whole busines, he that speaketh must take heede that he neuer chase and become angry in such sort, as that he forgette his boundes of modesty, or be thought to be enflamed more with the displeasure of some men, then with the hatred of their vices. We haue scene at times some both in voyce, countenaunce, eyne, gesture, and to bee shott in the whole state of their bodye, so wlely to desorme & disfigure themselves, againe with rude yellings and outcries to fill all thinges, & at length, through the rage & impotency of their minde to depart out of the Pulpit, or at least forgetfull of the thinges that they spake off a litle before, not able to returne to their purposed matter.

Surely their hearers feared least they had bene on the sodaine attached with an Apoplexie or some such like disease. But I praye you was not this with the more solace
lye

ly, to finde fault with þe lesse: or with a greater madnes to seeke to refozme madnes of others: liberty in speakinge deserueth praise, fury is counted blame worthy, & doth vtterly disgrace euen those things that are most wisely spoken: as we may reade in the homily 17. vppon the Actes of Thapostles in the worke which is of some ascribed vnto Chrysostome.

XV. Whoeuer this discretion also is very requisit in a Preacher. He may lawefully entreate of some vices moze openly & grosely, as when he inueygheth against a murtherer or a dyonkard, he shal accordingly declare and paint forth þe cruelty of the one, and þe filthines of þe other. But as touching some he must in no wise deale with many wordes, but onely with a grieuous detestation & honour touch the as it were houerly with his fingers endes, not displaying þe maner how they are don & accōplished. In which sorte are all those sinnes well nere, that be allied to whozedom, and leachery, the procurement of barennes or miscarriage of childe, the vse of paynting whereby women doe make themselves to seeme bewtifull. Againe þe fraudulent craftes wherewith Chapmen & marchaūtes doe falsifie their wares, add vnto them colour, weight, and other sleighthes almost innumerable.

Certainely to bzoach and bave open these things is not good, least the same vices which thou endeuozeest to suppress, thou plant first of all thy selfe in the mindes of many that were befoze vtterly ignozaunt thereof.

Albeit how far forth also it is lawefull for the sometimes to stand vppon these pointes, and to defect after a shamesfast sort some secreete matters, to the shame and reproch of those that are guilty therein, thou mayest learne out of the Prophet Ezechiel cap. 16. and other places of the holy Scripture, besides out of Chrysostom homil. 37. on the first Epistle to the Corinthians, and homilie 5. vppon the first to the Thessalonians.

Now let vs distinguish and sorte out the kindes of men, to the intent it maye appere and become euident vppon

whom chiefly the darts and dint of rebukes ought of right, most frequently to be shewne.

XVI. As it is apparaunt that there is no state or degree of men void of lusts or free from sinne: so the Preacher shall in no wise let to blame and accuse the enormities of all men without exception. To which effecte it pertaineth that the apostle writinge as well vnto Timothy, as to Titus, so prouidently teacheth them, how and after what sort they should behaue themselves in ordering & reprimouing of all sortes of men. And againe the same hath generally commaunded that those which offend should openly be reprimoued, to the terrour also of others.

That in like maner is vniuersally to be taken, which long before to the prophet Ezechiell (cap. 3.) god him selfe said: If thou shalt not warne the vngodly, nor speake vnto him to dissuade him from his wicked way that he might liue, I will require his bloude at thy hande. But if thou dost admonishe him, then hast thou delyuered thine owne soule. Wherefore to come to that which I was about to say, the Teacher of the people shall iudge all his hearers indifferently, in this behalfe, to be accompted in y^e selfe same order, and that ther is none amonge them all whiche ought not to be subiecte to Ecclesiasticall discipline.

XVII. But in the meane time there appereth to bee some difference made of holy Teachers in reprimouing & comptrolling of persons. The prophetes, doe in their wordes both more often, and also more bitingely stinge the Iewes (vnto whom had shined plentifully the knowledge of gods will) then the Gentiles reasoned in y^e disguise of ignorance. Againe the apostle Paule more severely chideth the Galathians, then he doth the Corinthians, or any other beside. The same admonissheth Titus, that he shoulde sharply reprove the Cretians. And this he doth truly; not as though they should thinke it meete to haue regarde onely of the crimes themselves, but also of their qualitie and kindred. Wherefore wee see the Prophetes, Apostles, and Christ y^e chiefe Captayns of

of the preaching schole, to be accustomed as most commonly, so also most grievously, to assault the vngodly priests, Doctors, Scribes, Pharisees, the authors of false opinions, and that for this cause inesppecially in that settinge out their externall and counterfet rightuousnesse, they sought meanes to haue the internall and true rightuousnes in dede to be utterly buried vnder soote, and agayne for y they preferred mens traditiōs before y law of god. With lyke liberty of speech doe the prophets oft times shake by the corrupt Judges, terming them *Αγοφάγες* and oppressors of the poore againste all righte and equitie. And peraduenture for this cause doe they assaile both the sortes, that is to saye, one while the priests, an other while the Judges, for y of these two kindes of men depēd the safety of the whole citie, seeinge that from them sins and vices are sone deriued into all the people, and agayne these being brought into order, it is an easy matter to reduce all the rest of their subiectes to the obedience of lawes.

What neede many wordes? We may gather out of these things, that how much the more sowlely any are fallen, or be of more obstinate dispositions, or hurt more through their offences, then others, so much the more studiously and severely are they to be corrected.

xviii. But in noting and reprimouinge the vices of maiestrates there is neede of singular iudgement. For some potentates there be which wyll suffer themselves to be rebuked of some men, but not of euery man: some agayne will admit no teacher or instructor at all.

Saint Ambrose (as it is recorded in the Tripartite history lib. 9. cap 30) trusting to the goodnes of his cause which he had in hand, vnbashfully reprimed y Emperour Theodosius, and he so worthy a prince toke wel at worth the reprehension of so worthy a doctor, although it were bytter & publique. For vnto Ambrose was known right wel the notable forwardnes of the Emperour, and the feruent
scale

zeale of his minde enclined to equitie: againe Theodosius had perfect trial & experience of the wisdom & integritie of Ambrose. And certes where the preacher himselfe leadeth a pure and vnspotted lyfe, & the maiestrate for his part vnfeignedly imbraceth iustice, there doe the holysome endeouours of the minister of the Gospell aspire to most happy successe. Iohn Baptist doubted not openly to reprove the wicked kinge Herod, & he againe (as the Evangelist witnesseth) feared and reuerenced Iohn.

Christ Luk. 12. ouerthwartly pinched Herode, calling him
 2. Samuel. 12. for. Nathan seemed to vse as it were a certaine stratageme of fine potery, when intending to reprove kinge Dauid, he sodeinly deuised a parable of two men, the one riche, the other poore. Neither is it a straunge thing to obserue other parables also put forth of the prophets in hard and difficult matters, as Esay. 5. Iere. 24. &c.

To be short, it is plaine and euident that maiestrates are to be reprov'd in time and place as ofte as they depart from the path of rightuousnesse: but with what foresight and prouision that is expedient to be done, no man canne certainly demonstrate by rules, but it is necessarie, that euery man according to his owne discretion, doe partely out of the sermons of the prophets and of Christ, partely out of the kinde, causes, & circumstances of matters incident gather and deuise with him selfe.

Neither truly doe I knowe very well how it cometh to passe, that in the Sermons of the Apostles wee finde not any thing ouer hardly spokē against any maiestrates, but rather there occurre many thinges whereby subiects are admonished to obey them, yea though they be euill and wicked.

But I suppose two causes may be rendred of that matter.

One, for y^e al gouerners of comon weales at y^e time were euery where ethnicks & vnbelievers, and therfore not as yet receiued into the societie of the church: wherunto the
 Apostles

Apostles knew right wel that their authoꝝytie only strect-
ched. For those that were without, they left vnto **God** 1. Cor. 3
alone to be iudged.

The other, that sozasmuch as the doctrine of the gospell
was euery where euill spoken off, & of a great nūber also
flaundered, as seditious and tending to the decay of com-
mon weales, the Apostles iudged it very vntimely, to ex-
asperate them with the ouer sharp controlment of their
pꝛiuate vices, whō being stirred vnto wrath they knewe
would soꝝthwith seke by all meanes possible to hinder
and stop the course of the gospell. Where I might adde,
that y apostles peraduenture entrusted by the holy ghoſt
saw befoze, y in repprouing the pꝛinces of that age (whō
God as yet voucheth not safe to call) they shoulde lose all
their labour and trauaile.

But the proceſſe of our talke groweth further then wee
think foꝝ.

XIX Certes that we ought moze modestlye to deale
sometimes with those that supply any publicke charge,
and are placed in the degꝛe of woꝝshippe oꝝ dignitie, the
apostle seemeth to insinuate, where vnto Timothy he sai-
eth: Rebuke not an Elder, but exhort him as a Father.

1 Timoth. 3

And we may doubtles prosecute the cause of religion and
of the Church with great feruentnes, and may also vꝛge
the seuerity of ecclesiastical discipline: but yet this whole
busines requireth a certaine moderation and discretion.
Wherfoze of some is impꝛoued the sharpnes of Chriſo-
stom in his correctory Homilie entituled, against Eutro-
pius, of which see the Tripartite histo. lib. 10. cap. 4. The
like iudgment haue a number giuen of the homily wher-
in y same Chriſostom (by reason of Eudocia the Emperesse,
whom he knew to be grievously displeased and to pꝛac-
tise wiles against him) displaied and layed open y vngꝛa-
tiousnes of women. Likewise of an other against y saide
Eudocia, y beginning where of is: Herodias once againe
waxeth mad, and is troubled, shee longeth once againe to
gette Iohns head in a dish.

Tripartit. hist.
lib. 10. cap. 13

Eodem lib. et
cap.

XX But howsoever we prepare a Sermon to reprove our superiours, we must take diligent heede, leasse wee vnadvisedly p^owee forth any thing, wherby the vngodly may snatch occasion either to utter or attempt any thing scditionously.

So to seeke to take away offences, that greater offences grow thereby, seemeth to be y part of an vnadvised, or rather of a mad man. And vndoubtedly every Ecclesiastical reprehension ought to tende, to amendement, not vnto tumult: to edification, not to destruction.

XXI And albeit so oft as any degr^as of men are touched (by way of rebuke) it be expedient to refrayne from their names, yet when entreaty is made of such persons as procure destruction to the whole multitude, of whiche sort inespially are the autho^rs of sects and open rebels, then is it lawful to utter their names, or to paint forth their persons in their colours.

For so doth Paule the Apostle i. Timothy 1. 2. Timothy. 2. call Himenæus, Alexander and Philetus heritickes by name, and willet^h them to be auoyded.

Againe in the same Epistle cap. 4. he toucheth Alexander the copper Smith.

But least any man shoulde alledge and saye that this is done in an epistle w^{ri}tten privately to one, loke Esay cap. 22. openly preaching against Sobna the scribe.

xxii Thou must not think much to reprove the selfe same crimes often times and in diuers sermons, and truly so long, till thou shalt perceiue some amendement to follow. Touching this thing Chrysost^o admonisheth in a certaine homily intituled, of David and Saule, and of tolleration or sufferance. The same also hath left vnto vs notable examples, especially where hee inueigheth against swearing, wrath, &c.

xxiii Now and then also he that hath the oversight of the Church, doth wisely threaten those, that declare by euident p^{ro}ofe, that they wyll by no meanes forsake they^r vicious lyuinge, howe hee wyll exclude them

according to Chzisses institution from the holy table of the Lord, that is (as they vse to speake) excommunicate them, especially where the crimes be such that they minister reproche to the Church onely where they are committed, and be supposed to require such a remedye or medicine. Which thing we may see Chrysostom to doe with a stout and valiaunt courage in his tome v. homilie 26. & 28. where he entreateth against those that vsed vnadvisedly to sweare.

XXIII Neither is this ynough. The Preacher shal admonish also and exhort the chzistian maiestrate, to put to his helpinge hande to the suppressinge of sinne and vice. Which thing truely he may easely bring to passe, in case he will but inioyne a certaine ciuill penaltye to those that dispise or deride the worde of **G D D**, and the censures of the Church.

For what shall the Preacher of the Gospell preuaile with brutish and degenerate people, though he stoutly set forth things profitable, & comptrole the contrary, if so be the maiestrate doth not acknowledge it also to bee a parcell of his charge, to aide and assist him?

Truely there shall neuer be any common weale established worthy the name of chzistian, where it cometh to passe that how much the teachers of the Church doe build vp thzough their trauaile, in declayming continually against vices, so much againe the ciuil maiestrates doe pluck downe, thzough their negligence, in neuer seeinge execution done vpon those that be offenders.

XXV. But in all the order of repprouinge of sinnes it is very necessary, that the minister of the worde doe studiously teach by what meanes sinnes and the custome of sinning may best be auoyded of euery man.

Chrysostom in his tome v. homily. 5. doth skilfully shew a way, how the wicked custome of swearing might be eschewed. Ezechiel, whilest cap. 34. hee repproueth euill
pastors

pastors, by the same diligence declareth, what the office of a good sheapheard is.

xxvi I had almost forgotten this. Unto every bitter and vehement rebuke shall be adioyned some tempera-
ture of comfort, and that chiefly by propoundinge vnto them that repent, certayne and assured hope of mercy, which god accustometh bountifully to exhibit to all those that vnfeignedly craue it at his handes.

The maner is among the Physitions of bodies, to put to their simple purging medicines, (when by their sharpe-
nesse they molest the stomack or other parts of the bodye) certaine thinges to allay their strength, yea and with all bitter medicines (least the mouth should be brought out of fast) to intermedle sweet thinges.

Whe see therfore that this deuise hath lyked also the pro-
phets the Physitions of soules, whose perpetuall fashion (in a maner) is, vnto rebukes to ioynne consolations, and vnto thzreatnings to add promises.

And why it ought so to be, this is the reason: The prea-
cher must with all diligence bende him selfe to this, that he bring sinners not onely to sorrow of minde or contri-
tion as they call it, but also vnto faith (for in these two partes, that is to say, contrition or mortification & faith, is repentance accomplished): and that for this cause, least such as finde themselves guilty of euerlasting damp-
nation, being cast downe by the seueritie of Gods iudge-
ment, should be driuen headlong into desperation.

xxvii At length when the preacher seeth and percey-
ueth that by his fidelity and diligence, by his timely and vntimely entreatings, pursuinges, cryings, twitchinges, instigations, some are brought to amendement of lyfe, he shall at some convenient time prayse them and com-
fort them, either publikely all in generall, or some also priuately, & (as much as lieth in him) shall be the autho-
r vnto them, of perseueringe in their good and godly pur-
pose.

Which

Which thing also we may perceiue the prophets to haue done oft times, whilst they commend and set forth the felicitie of them, that renoltinge from the tents of vngodlynesse, do repayze to the Ensignes of sayth and repen-
taunce.

And it cometh to passe truely by this meanes, that they doe not lightly returne againe to the filth of their former life, neither can iustly be touched with these proverbes: The dog is retired to his old vomit: and the sowe washed to hyr wallowing in the mire.

2. Pet. 2.

xxviii After all these thinges if it happeneth that the Preacher by reason of his franck and seuerer, but yet iust and necessary rebukes, doe fall into the hatred & displeasure of some men, yet shall he therfore in no wise bee faint harted, nor as one discouraged cease from his work, but rather he shall more and more harden him selfe, and goe forward by all meanes to wazzle out amongst them, to the intent that thinge may come to passe in very deede which he coueteth most chiefly to see.

And let him oft times call to remembrance, what an excellent function he is called and aduanced to, not of men, but of God himselfe: also what incomparable rewards be prepared of the same prisenmaker God, for all those that doe valyauntlye strue and continue to the ende of theyr course.

There is no doubt, but that which is pryncie in himselfe, that he hath with al diligent endenour and fidelitie, faithfully perfourmed and accomplished whatsoeuer his duty was to doe, but that he (I say) shall feele present comfort neuer wanting vnto him, and the holy Ghost shall surely witnesse with his spirit that he hath God in so great labours and difficulties fauorable and merciful vnto him, and that he wil not suffer him through þe vnbridled rage of his enemies to be oppressed or by any other meanes to faint and give ouer.

But the preacher himselfe moreover shal mollify & break in sunder þe hartes of a great number, & shall preuent the
matter

matter, least they shoulde wrathfully be inflamed against hym, if so be he sometimes inculke in his sermon: that he doth that which he doth altogether by vertue of his office: that it is not lawfull for him so much as the breadth of a nayle to depart from the lyne of trueth, whiche the Lorde himselte hath limited.

That he is the ambassadour and messenger of the highe GOD (for so doth the Prophet Malachy call the ministers of Churches Angels): and therfore that he neither can, nor will utter any other thing, then that which his mighty prince hath given him in charge.

Againe, that all thinges whiche he speaketh are grounded vpon the diuine Oracles, and defended by the force of the invincible trueth.

That he in no wise feareth the iudgements of godly and learned men, which shall by rightly & indifferently weigh and consider his cause.

That he for his part full force against his wil, and neuer without great grieve of minde, cometh to the painefull reproves and rebukements of sinners, but that he is drawn and enforced vnto it, seeing both publike necessity requireth it, and the common profite of his hearers perswadeth him thereto.

That he chiefly doth that which good Physicians vse to doe, who, not after the will of the patientes, but after the nature of the diseases, doe minister medicines some sharper some gentiller.

That it is a thinge very vnciuill, and agaynst all humanitie to deale contumeliously with hym that well deserueth: that that sicke body is altogether vnworthye of help at his Leaches hand, which would rewarde hym of freng an hollome (though somewhat better) potion vnto hym, with reuilement for his labour.

Last of all, that he whiche will needes stande presumptuously agaynst the pastor of soules, doth nothyng els then

then *ἀνταγώνισαι*, that is to say, keepe battayle with God himseife: and that it is a harde matter in the meane time, which God sayd somtime to Saule, for him to kicke against the pricke. And that in deede the poore minister of the Church may for a time (as one hated and dispised of the worlde) be vexed and afflicted: but the trueth it selfe can neuer be troden downe, or extinguisht.

By these, I saye, and such like reasons, the Teacher of the people shall partly fortify and confyrme himseife, and shall as ye would say pricke forwarde himseife to the vnfearefull executinge of his office, and partely shall prouide and foresce, that fewe or none be offended with him by reason of that which he doth in reprouinge and comp-trollinge of sinne.

Besides this the kinsfolkes and familiars of those that are stayned with the infection of sinnes, and doe stande in neede of the percinge medicine of rebukes, ought gentilly and friendly to admonishe them that they would not conceiue any displeasure against him that enfor-meth the of such things onely as are iust, true, profitable, and necessary.

And that which is moze, it behoueth the magistrates themselves to prouide, and with all diligence to ende-voure, that the Preachers be not of any man baynously molested for their holesome reprehensions sake or the sounde doctrine that they teach.

For the Apostle in moe places then one willeth, those that labour in the worde and in teachinge, to be highly esteemed, to be had in honour, & to be preserved from all hostile violence, to the intent they may liue with vs without feare or daunger, and with ioye and alacrity execute their office. But let this be sufficient.

We haue gathered into this place, as it was meete and conuenient, manye Cantions, but yet many moe may euery man get and obserue, as well by the diligente per- usinge of affayres incident, as also by the very order and proceedinge in preachinge.

1. Timoth 3.
1. Corinth 16.
Heb. 13.

Examples.

We will add hereunto some notable Examples of this kinde of Sermons. Esay cap. 28. grievously inueigheth against the excesse and superfluitie of the Iewes, and with all thzeateneth punishment vnto them. Cap. 58. he condemneth the glorious woꝝkes of the hipocrites, and requirereth of them the deedes of true godlines.

Against the same also he pzeareth cap. 59. Jeremy. cap. 2. 3. 4. 5. 6. hath left vnto vs a notable Sermon, which may not without good cause be put for an Example, as where in he vphaydeth and obiecteth to the pastors their ignorance, vnto all in common their neglecting of gods lawe, their felowship with the Gentiles, their oppzession of the holy Prophetes, their cruelty to the poꝛe Citizens, theyꝛ Idolatrye, periuries, adultries, corrupt iudgementes, &c. Thꝛough all which thinges he teacheth that they had deserued great plagues, and thzeateneth, that vlesse they repent & amende their liues, they will shortly fall vpon the. The same in a maner he doth cap. 7. 8. 9. Ezechiell cap. 21. laboureth in repriming their contempt of gods woꝝd, their crueltye to their subiectes. Cap. 13. 14. he toucheth false teachers and hipocrites. Cap. 16. are accused the Idolatrye and ingratitude of the Iewes. Cap. 17. he comptrolleth the selfehood of Zedechias.

And cap. 19. 20. he detecteth the wickednes of the princes and rulers, wherevpon he falleth to y condemning of the common impietie and Idolatrye of all men. Cap. 22. 23. he is in hand with the same matter. Cap. 28. he entreateth against the pride of the kinge of Tyrus. Cap. 34. against the auarice and slouthfulnes of the priestes. Hose cap. 1. 2. 3. 4. hath a full Sermon disposed against sondꝛe enormities, but chiefly Idolatrye.

Of the like argument be the 5. 6. 7. chapters.

To be shorte like how many prophetes there be, so many matters hath thou excellig in this craft.

Againe such as these be a number of Christes sermons, wherein he reprimeth the ingraciousnes, as well of the rude multitude, as also of the Scribes and Pharisees.

Like Math. cap. 11. 12. 16. 21. 23. Mark. 2. 8. 11. And further to this ende ought to be referred, the histories or actions tending to the extirpation of vices, as that touching the casting out of the Temple those that bought and sold. Neither want there examples in the Epistles to the Galathians and Corinthians. For 1. Corinth. 5. the Apostle excommunicateth against those that had committed offence, and willeth them to be chastened by the censure of the Church. Cap. 6. he inuiceth against brauelinges in lawe and wisheth rather iniury to be suffered. In the same Chapter he speaketh against sondy vices, but especially against leachery and sensuality. Cap. 11. against the custome whereby men prayed in the sacred assembly with their heads couered, and women with their heads bare. Likewise against those that came not soberly and charitably to the Lordes Supper. Cap. 12. against strifes raysed by reason of spirituall gistes, and chiefly through prophesy, and tongues. To the Galat. 6. he teacheth how spirituall brethren ought to be haue themselves towarde those that are fallen.

Mark. 11.
Luce, 19.

In Chrysostome are extant diuers and sondy Sermons against the detestable custome of swearing and periury, whersof some be wholly applied vnto this ende alone, as the 27. and 28. other some haue onely certaine pointes mixed here and ther to that effect, as homilie 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 19. 26. 28. Of which in some thou mayst finde also certaine thinges scattered against backebiting. Against that vice are the homilies 29. 30. 31. against ambition the 43. against enuy 44. 45. 53.

Against drunkennes and riot 54. 55. against such as come vnworthily to the holy misteries in the Lordes Supper 60. 61. also, that we giue no offence to any man: that we followe not the concupiscence of the flesh: against slouthfulness in well doing: against the desire of vayne glory: against leachery and other pleasures, &c.

Moreouer it is to be noted that vnto these two kindes of Sermons, the Instructiue, I meane, & Correctiue, may

iust, he added those things which the Rethoricians in the kinde iudiciall doe affirme to make *statum qualitatis seu iuridicalem*, the state of the qualitee or the state iuridiciall. For when entreatye is made of dedes, and it is called into question, whether a thing be done lawfully or iniuriously, or whether a dede be iust, or vniust: to the doing truly of those things that be iust, men are admonished and prouoked, or if they be don already, praised and commended: but the things that be vniust, men are deterred and diswaded from, or if they be already committed, blamed and cōdemned, and y verily by the groundes and reasons taken out of those very places, which to these two kindes instructiue and correctiue we haue sayde to be accommodate.

¶ Of the kinde Consolatory, or Comfortatiue. Cap. XIII.



That all mortall affayres are tossed and turmoyled euermore with the tempestuous waues of innumerable daungers, and that we bee all the sort of vs bozne in that state and condition, that as well through the offence of our first parentes Adam & Eue, as also through our owne corrupt nature we are continually oppzessed with sondry aduersities and calamities, it is not needfull to be declared in wordes, seeing the dayly euents y happen doe much more evidently then were to be wished, verify and demonstrate the same. For truly we see by experience that the greatest number of men is miserably vered and distressed one while with warre, or besiegement or sedition, an other while with dearth and scarcitie of victuals, as hauinge their corne fildes destroyed through vnseasonable weather, sometimes wi the pestilence, and other contagious diseases, sometime with ouerflowinge of waters, sometime with the rage of fire, and burning of villages or some part of the citie, sometime

sometime with cruell persecution for the confession of faith.

He therfore that in these publike calamities can lift vp those that be downe, comfort the sorrowfull, confirme the weake and wauering, shall be thought verily to deserue well of all men, and to haue fulfilled the dutye both of a good pastor, and also of an expert phisition. But as touching the Rhetoricians, they haue utterly cast from the this part, leauinge it to the Philosophers the masters of lyfe and maners.

Howbeit none in very deede can handle & adorne it moze excellently then Diuines, as the profession of whom, like as it both far awaye surmount & excell all others: so is it peculiarly ordeyned to the easing and allwaging of sorrowe and grieffe. Wherfore whosoener is desirous to comfort the afflicted must first of all borrowe certaine rules or proofes Proofes. out of the places of the kinde instructiue, with which we vse either to perswade or dissuade.

For what is it els to comfort, but to dissuade from grieffe? When shall he procede to places of Diuinitie.

Of the first sort therfore be these places:

I. Of the honesty of the cause. It is the part of a wise man with a strong and inuincible courage to stand stedfast in euery daunger. Places, of the
1. sort, or order.

It becommeth men chiefly to embrace all manhood and prowesse, but especially constancie.

II. Of the iustice and equitie of the cause.

It is mete and conuenient to lay a side mourning, especially seeing we are moze fauourably dealt withall then our desertes doe require.

III. Of the profit or vnsprofit.

What profiteth it thee to lye tumbling in deformitie, to wast and consume thy selfe with sorrowe? Thou art grienous both to thee and thine, thou disquietest both thy body and minde in vaine.

III. Of the comelines and commendation.

All that be of a sound iudgement, doe thincke it very vncomely

Lib. II.

Of framing of

and womannishe to lament without measure, & to take so impatiently the chaunce that happeneth. All thinges doe inuite thee to pacience.

V. Of the easines. Thou so oft procurest to thy selfe a freshe newe heauines, as oft as thou proceedest to bewaile thy case.

VI. Of the necessitie. What meanest thou? Thou must beare and not blame that which cannot be remedied. These rules also bee taken out of the frontiers of the Philosophers.

VII. Of the kinde of euills which wee suffer, to witte that they are not so greuous as they be commonly taken, yea that they bee rather benefites then euils, as being certaine prouokementes vnto vertue. Againe that they bee not, neither can bee continuall: that they moleest the body onely, and not the minde, which is free from all damage and detriment: that they bee common to vs with many: that they are recompensed with other commodities: that in respect of many other inconueniences they are very small: that wee haue before valiantly sustained the like, and also greuouser thinges.

Places of the II. sort or order.

As to the places of the other sort. Truly there bee conueighed alongest the feldes of Diuinitie, very pleasaunt and delectable rivers of Consolations, when as it appareth to be giuen of GOD vnto mankinde especially to this ende, (I meane to comfort with all) as the Apostle witnesseth to the Romans, 15. Such places therefore wee haue here.

Diuine places.

I. Of the prouidence of GOD. No man knoweth better then God himselfe what thinges wee haue neede off. Wee doth nothinge without speciall consideration. Not so much as a haire of the beleaguers perissheth without his will.

II. Of the ayde and succour of the holy angels, vnto whom is committed the Charge of vs, God so commaunding.

bing it. Psal. 91. He hath giuen his angles charge. &c.

III. Of the iustnes of the thing. God being displeased with our sinnes, iustly laieth vpon vs present afflictions. Where if he would call our doings to a straight accompt, we should be found to haue deserued far greater plagues.

IIII. Of that, that all things worke for the best to the faithfull. Rom. 8.

God when he sendeth aduersitie, exerciseth his children, proueth them, and finally crowneth them. And Affliction ingendreth pacience, pacience prooue, prooue hope, hope maketh not ashamed. Rom. 5.

V. Of the brightness of the conscience. An bright conscience is a most ample comfort in aduersitie. 1. Pet. 3.

VI. Of that, that afflictions doe minister cause vnto vs of humbling our selues, of calling vpon God, of exercising the duties of loue towards our neighbour, of contemning earthly things, &c.

VII. Of that, that God daily recompenseth the paines which we suffer, with newe benefites doublefold. We singe aduersities beneath our desert, but he giueth vs benefites far above our deserting. The merie of God surmounteth his iudgement. Psal. 8.

VIII. Of that, that affliction is an euident token of the fatherly loue, where with God toucheth vs, and that we are the lawefull sonnes of God and not bastards. Heb. 12.

IX. Of the promises of God, touching the deliuerance out of daungers in this life. God neuer forsaketh those that be his, neither suffereth them to be tempted above their strength. The prophets doe in their consolations enterlace promises of diuers things to come, of the coming of Christ, of deliuerance by the same from spiritual all tyranny and to iudgement, now and then of restoring the common wealth of the Iewes, &c.

It is a wise mannes parte diligently to enquire vnto the same places may be applied to our matters.

Lib. II.

Of framing of

That shall most conveniently be done, by comparinge the thinges that haue happened vnto vs, with those that in times past befell vnto the Iewes.

Rom. 8.

X. Of the necessary effecte of gods election. Whom God hath chosen, them also hee hath glorified. If God be on our side, who can bee against vs.

XI. Of the example of Christ, which is set forth vnto vs as a Captaine to be followed in humblenes, mortification, &c.

XII. Of the examples of holy men, whose wonderfull patience hath appeared, but yet more maruylous seemed their deliuerance accomplished by the power and goodness of God.

Act. 14.

XIII. Of the certaintie of rewardes after this life. Throught afflictions is opened a way vnto glory and to the kingdome of heaven.

Rom. 8.

XIIII. Of the excellency of the rewardes that doe remaine for vs after this life. The afflictions of this life are not worthy to be compared with the glory that is to come.

2. Corinth.

The afflictions be momentary, but the glory is euerlasting.

XV. Of the glorification of God. God is glorified by the fortitude and constancy of the godly.

XVI. Of the edifyinge of other brethren. The rest of the godly are confirmed by our example.

Rom. 8.

XVII. Of the present ayde of the holy Ghost in helpinge our infirmitie.

Rom. 8.

XVIII. Of the nature of hope and patience. By hope wee are saued.

Ibidem.

XIX. Of the effecte of Christs merites.

For the fruites thereof are applyed at all times to the faithfull.

XX. Of the very kinde of daunger against which consolation is required, diuers and sondry proofes may be gathered, if the causes and circumstances be wisely serched and considered.

As the pestilence or sicknesses which the Physicians call

call Epidemiales doe rage and ware rise, this is no small comfort that these sicknesses spare none, neither ritche, nor poore: that the life passed in riot and excess hath iustly caused them: that Dauid, when God pronounced his grienous iudgment against him, chose rather to be stricken with this rod, then with warre or hunger.

If men suffer for the confession of the truth, that also must we construe in good part according to the saying of Peter, and interpret it to be a glorious thing, in these daies especially wherein the truth of the Gospell is estones most plentifully reuealed to the whole worlde.

Judging our selues happye and reioysinge, wee ought to AA. 2. giue thanks vnto God, which are counted worthy to suffer rebuke for his names sake.

If hunger destroyeth our Countrey: yet that succour is to be hoped for of our neighbours the people next adioyninge vnto vs: that there is some where undoubtedly a Iosephe remaininge which hath garners and barnes full of coine and graine for many yeares: that the **L D R D C** which feedeth Raues, which nourished innumerable people in the wildernes, which by his angells caused meate and drinke to be ministered to the wandring Elias, and likewise to Agar, may also be intreated, to minister thinges necessary for our liuing: that he is able to bringe to passe that a litle meate (if any be left) as we knowe it came to passe to the widowe of Sarepta, shall neuer faile or be wantinge.

Some of these reasons are deriued of the power and goodness of **G D D**, some of notable examples, and other some of other places.

And that I may briefly knit vp the matter, the holy Scripture is like vnto a large and mighty sea, whereof in manner of waves one wallowinge after another by course, doe streame vp and flowe ouer wonderfull consolations profitable for all purposes, which the Preacher digestinge into certaine places, shall alwayes haue in a ready

redines, to the intent that as oft as any temptations shal assayle and invade wretched men, he may as well publicklye as pꝛyuatelye deale and distribute the same.

To note onely a fewꝛ cātions in this kinde shall be sufficient.

For consolation is not (lyke to correction) subiect to the hatreds and obstructions of men.

I. He that is determined to comfort others, must of necessity so frame himselfe in all thinges, that he make them beleue that he is earnestly touched with the griefe of the common calamitie, & that he is in the meane time ready bent to confirme and establishe the mindes of other. I know not how it cometh to passe, he talketh a great deale better to our contentation, whom we perceiue to bee endued with the lyke affection, that wee are endued withall.

II It shall be alwayes better and moze conuenient to collect many reasons taken out of spyꝛituall and eternall thinges, then out of carnall and momentanye: like as it is mete and requisite that those thinges which doe issue out of the lively fountaine of the sacred Scriptures, shoulde be preferred befoꝛe those that are dꝛeyned out of the standing lakes of Philosophy.

For after that sorte we may see the Prophetes oft times to digest in order a number of consolations, as touching the tyme of publishinge the Gospel, and the spirituall Kingdome of Christ.

III If we take vpon vs at any time to render and declare, any causes, pꝛoceding eyther of the pꝛouidence, or of the iustice of G D or of any other occasion, for the which God scourgeth and punisheth vs, we must not be ouer bolde in iudging and determining of them; neither must we alledge any, except such as the holy Scripture without any ambiguitie hath set forth, as generall and correspondēt to the state of our times.

III In lyke maner, when we promise that certayne
and

and assured redempey or deliuerance wil folloiw, we must neuer prescribe any one singular meane, whereby the same may be accomplished.

And that truely for this cause, least if it falleth out other wise, then we saye, we become laughing stockes : as wee know some, which couetinge to be taken for Prophets and Soothsayers, when they promised all thinges prosperous, and all thinges happened cleane contrary, were openly laughed to scozne for their labours, and truely in my iudgement not vnworthily.

V It is lawfull sometimes to acknowledge the sorow or grieve to be iustly inflicted, yet must wee in any wise take heede, least in acknowledging it occasion bee giuen, that it take increase, and become vnrurable.

In comfortinge, eyther so to increase sorowe, as that a womannish kinde of wayling and shrieking should follow, or so to induce gladnesse that a childlike reioycement and exultation shoulde therevpon ensue, both these popyses doe indifferently incurre reprehension.

VI As well those that teache as those that learne or heare, shall regarde moze the internall consolation and quiet, which is settled in the minde and conscience, then the externall and that which consisteth in corporall and earthly thinges.

Truely eyther of them (if so be it may be obtained without the losse of the health of minde) is verie profitable and worthily to be desired: but if there be no remedie but the one must be wanting, then may a man most safely content himselfe with the former.

They doe easely contemne all the bitter misfortunes of this life, unto whom is given the fruition of a quiet conscience.

Therefore August in his Sermon or treatise of the vniuersall, truly & plainly teacheth, that the externall comforte ought

alwaies to bee measured by the internall consolation. Albeit the same thing may out of the prophets moze perspicuously be perceined, which if at any time they enter, lace (by way of comfortinge) promises touchinge corporall benefits, especially in the kingdome of the true Messias our sauour Christ to be receiued, yet neuerthelesse will haue the selfe same to be vnderstood onely of things spirytuall and internall.

For certes it is a familiar and as ye would saye a peculiar matter with them, to bring in and florish the ouer spirytuall thinges, vnder a certayne colour or shadowe of thinges corporall, & that verily to the intent they might euen by this meanes the moze easely lifte vp the rude mindes of men from grosse and earthly commodities, to the contemplation of heauenly and celestially graces.

VII Last of al a Preacher shal exhort al his hearers in general, to pray with their whole hart vnto God their heauenly father, that he woulde vouchsafe to send downe into their hartes the holy ghost the comforter, by whom truely alone may all heauinesse be expelled, sorrow mitigated, true fortitude encreased, and steadfast hope erected in the mindes of wretched men.

For it is, as it were, the proper office of the holy ghost, to comfort and confirme those that be afflicted. In consideration whereof hee in of Christe Iohn. 14. and 16. called *ο παρακλητος* that is to say, the comforter.

Examples.

Now follow examples of Sermons consolatory. Esay cap. 32. and 33. willett the people to be of good cheere, for all thinges wyll fall out to their comfort.

Cap. 40. & in the eight following he comforteth the people in the captiuitie of Babilon.

Where albeit he hath many reasons taken of the promises touching the comming of Christ and the time of publishing the gospel, yet there are sparsed other also, which may serue at times to speciall vs in diuers and sundry matters. For this prophete aboundeth aboue the rest in places consolatorye, Jeremy sent a notable

a notable consolation w^{ri}ten to the captiues in Babilon cap.29.30.31. To the same effect also there is extant a sermon of Ezechiel cap.38. and 40.

Christ comforteth and encourageth his disciples againste the persecutions that were to come.

Like wise he comforteth them being heavy by reason of his death nere at hand.

Iohn.15
Iohn.14

Againe Luk.21 there is a Sermon, touching the thinges that shal happen befoze the comming of the sonne of man, framed to the consolation of the godly, namely that they may know y^e time of their redemptiō to be then at hand. After many other consolatory Sermons of Christe, the two Epistles to the Thessalonians are w^{ri}ten in this kinde.

The last part also of the eight Chapter to y^e Romai ns fer a deth to this ende. In like maner to the Hebrues, the laster parte of the tenth chapter, with the first part of the xii. cap. In Cyprian is read a Sermon touchinge mortalytie or pestilence.

In Nazianzenus touching a straunge kinde of hayle and the calamitie that it caused. In Basill of hunger and drought.

Christostom in his fift tome, homily.4.5.6.7. againe homily 13.14.15.16. With great diligence comforteth the people standing in daunger, by reason of the sedition stirred at Antioche. In many other of his homilies he banisheth here and there diuers and sundrye consolatory places.

Homily.62. he teacheth moderate temptations to be profitable. Lxiii. that all thinges are to be endured for Christes sake, and that the alterations of thinges are not to be feared.

Lxiiii. and Lxv. that God is to be thanked euen in temptations and conflicts. Lxvi. that no man may come to the kingedome of heauen without afflictions.

Lxvii. that God recompenseth y^e troubles which we suffer in this lyfe, with large and most ample benefits.

Lxviii.

LXVIII. That to suffer injuries with a valiant courage for Gods cause, is a most noble vertue. There is also a declamation of his wherein he teacheth, that no man is hurt but of himselfe.

Funerall Ora-
tions.

To these may be added Funerall Orations, which he ordeyned to the comfort of them that be a hurt.

Moreover, some thinges which the ancient writers haue published touching the patient suffering of martir-dome, are put forth, partely to the consolation, partely to the confirmation of the faithfull, which in those dayes were by raging and frantick tyrantes cruelly persecuted and tormented.

Of the mixt kinde of Sermons.

Cap. XV.



That in one and the selfe same Sermon (whether some entier booke, or parcell of a booke, or some matter incident by occasion of time be discoursed and declared) many and sundry places may now & then amonge be admitted to be entreated off, we haue before in the first booke admonished, alleadging also certaine examples out of y^e holy fathers to the same effect. Wherefore with very good right there is appoynted a certaine mixt kinde of Sermons, framed and compacted indifferently out of diuers kinds by partes. Further it is no harde matter in the first entree, and euen in the premeditation of the sermon ensuing to discerne, vnto what kinde every place, or every part doth belong: that is to say, whether it be of the kinde Didascalick, or of the kinde Reprehensive or Redargutive, or of the kinde Instructive, or of the kinde Corrective, or lastly of the kinde Consolatory.

And when the very kinde of the sermon is once known, it will be an easy thinge to collect a certaine order of expoundinge, out of those thinges which in the Chapters

fers afoze going, are generally declared touching euery kinde.

As for examples of mixt or meane Sermons, there be extant not a few in the Euangelistes.

For Christe doth ofte times in one continuall Oracion discusse diuers and sundry places, and therof truely some pertayninge to the doctrine of faith, other some to the information of life, or consolation.

It is no hard case to deuide the parts and to distinguish the one from an other.

The first Epistle to the Corinthians how plentifull is it in this behalfe? how diuers matters doth it contayne? yea thou shalt finde almost neuer an Epistle put forth by the Apostles, which is not distributed into diuers places. Chrysostome as well other where, as also in especiall where he popularly interpreteth the booke of holy Scripture, as Genesis, the Gospell of Mathew, Iohn, &c. Lyke wise Origen that longe before him laboured in the lyke calling, doe exhibit infinit examples of this matter, and the same also very fitte and conuenient.

But these thinges touching the mixt kinde thus compendiously to haue admonished, shall suffice.

¶ That three thinges are alwaies to be regarded of the Preacher: the profit of the hearers, comelynes in gesture and pronounciation, and the studye of concord. Cap. XVI.



¶ Crile I suppose we haue sufficiently expressed all thinges, which are requisite to be knowne to the framing of all kinde of sermons: wherfore it is meete now that our discourse draw to an ende. Wherfore I entend here in this place friendly to admonish euery Preacher, & he would in speciall remembre

three things, and (so long as he shall sustayne the excellent function of teaching the people) endeavour with all diligence and enforcement to practise and observe them.

The first is, that he continually set before his eyes the profit and vtilitie of his hearers.

The seconde, that he be a very careful and diligent observer of decorum in the vniuersall order and grace of speaking.

The third and last, that he become not in any wise the author of any discords in the Church, that is to say, neither vary from his fellow labourers in doctrine, or opinion, nor minister any matter to the ignorant people of brawlings or contentions.

Touching these three poyntes truly he shall at all times be very solitious, yea and bende herevnto all his whole care and cogitation, whosoener to the aduancement of Gods glory vpon earth is desirous in the Church faithfully to bestow to the flock committed to his charge doctrine of sincere religion.

I But he declareth himselfe earnestly to seeke the profit of his auditors, which as well sheweth aparaunt signification of some notable good wyl towards them, as also choiceth such matters to entreate off, as out of which he trusteth most fruite and commoditie wyl redounde to his hearers.

Certes how desirously, and with what burninge affection Christ coueted the profit and vtilitie of his owne nation, he himselfe exprested, where he sayth: that he would often times haue gathered together the inhabitants of Hierusalem, euen as a Henne gathereth hir chickens vnder hir winges.

Where I pray you is any creature to be founde that so muche tendereth the safety of hir younge ones as the Henne.

Againe Paule the apostle, how euidentlye, with what exquisite wordes, and how often doeth he declare, the

incredible

incredible loue, wherewith hee embraced those most tenderly from time to time, which hee had once instructed in the principles of religion: There hee innumerable places in his Epistles, demonstratinge the same.

But as touchinge the iudgement and dexteritie requisite in chosinge of fit and conuenient matters, forsemuch as wee haue already spoken in the first booke, wee will not here make any newe repetition.

II. Howbeit as concerninge comelines in gessure and pronounciation, briefly and truly to speake what I thinke, loke how great care is to be employed in orderinge of the life, and dayly conuersation, even so great also ought worthily to be taken to the due government and moderation of the speech.

For doubtlesse the speech is a certaine portion of the life, and that truly not the least.

And ofte times by the speech, is a great ghesse and iudgement giuen touchinge the whole inclynation and disposition of a man.

For it is playne and euident that puritie and simplicitie ioyned with prudence and discretion, like as in life, so also in speech or communication is commended of all men.

Wherefore the Preacher must at all times, but then chiefly when hee beginneth first to exercise himselfe in Teachinge the multitude, take diligent heede, least hee vsurpe any thinge in wordes, in pronounciation, or also in gessure, which may breede and ingender contempt of his person with the people.

Wee haue seene them sometimes that haue so to often and in euery Sermon repeated some one worde or sentence, wee haue seene them that haue mingeled (euen to the lothsomnes of the hearers) tropes or figures, nothing fitte and correspondent to the diuine matters which they had in hande, agayne wee haue seene them that

in the hart of their matter haue uttered diuers times
scarce honest and comely motions.

And these things ministred occasion to curious carpers
and controuersers of other mens doings, to scoffers and
tellers amonge the rude sorte, that when they were dis-
posed to procure sport and laughter in their iunkettinges
and tipling feastes, they thought there could be no ot-
ter thing for they turne, then cunningly and pleasant-
ly to represent the wordes, the voyce, the gesture of the
Preacher.

Pea and moreouer they accustomed through the same
occasions, to miscall the Preacher himselfe by some ri-
diculous name, as oft as in their talks they made any
mention of him. What should I say more?

By reason of their vnscrupulous and vnseemely gesture,
some are made the common talking stocke and publicke
pastime of the people.

But to auoyding of these inconueniencies which through
vnskillfull dealing in wordes and behaviour be inturred
andaine into, two remedies same god vnto me for this
present time to be considered.

The one is, that whosoener taketh in hand the function
of preaching doe forthwith set before him some one
excellent Ecclesiasticall Preacher, whose name is famous
and renowned, and who with singular grace and dexter-
tye expoundeth the sacred Scriptures, in all respects so
far as may be, to be imitated and folowed.

For most commonly it cometh so to passe, that what
all men doe iudge worthy of commendation in an other
that also thou mayest aune thy selfe (if at least thou
feately and cunningly resemblest him in that point) will
be well liked and well thought of in thee.

But that applyeth diligence to the imitation and emula-
tion of an other man, it can not be chosen, but y he shall at
length

length obteyne some of hys vertues, whom hee coueteth to bee like.

And hee may alwayes finde some one, or moe, (yea euen nere at hande also) right woorthy to bee followed & imitated, which shall not bee an arrogant and partiall esteemer of an other mans woorkmanshippe.

The other is, that the Preacher doe request some good man beinge of a sound and vncorrupt iudgement, that he would vouchsafe sometime to admonishe him priuately, when he perceiueth any thinge in the speaker, that offendeth either the eares or eyes of the hearers, and that in his iudgemente wolde bee amended.

Whe ourselues doubtlesse are moze blinde then Beesles in notinge of our owne proper faultes, to omitt (in the meane time) that a number also doe euen when they commit offence, folishely saune and flatter themselues: but some other truely doe espye many thinges, which escape vs, and can wisely discern what pointes are woorthy of reprehension in vs.

Certes many a one there bee that would in time refozme their owne faltes, if so bee they might haue such a Monitor as were voyde of all guyle and dissimulation.

Which thinge seeinge it is so, so far is it off, that the Preacher (if he bee a wise man) should take the matter friendly, to be after a friendly and ciuill sort comptrolled of any man, that hee ought also to giue hartly thanks to the comptroller, as vnto one (amonge setue) that beareth him especiall good will and friendshippe, couetinge by that meanes to prouide very commodiously for his estimation and dignitie.

What great Prophet Moyses the leader and chieftain of all gouernours of the Church, sufferd himselfe patiently to bee admonished of most woightie affaires by his father in lawe Hietro, & willingly embraced & accomplished his wholsom counsaile & aduice: why should not therefore ye

As ii.

of the appropriate

private reprehensio of some honest and sober man louing thee from his hart, be as grateful and acceptable vnto thee also :

The foole despiseth the chastisemēt of his father, sayth the wise Salomon : but he that endureth correction, shall become wise . Againe, he that hateth correction, shall dye. Prouerbe. 15. But he that longeth to know moze touching this whole busines of private admonitions, let him read attentiuely the learned Homilie of Chrysostom, de ferendis reprehensionibus, & de conuersione diui Pauli Apostoli, concerning the taking in good part of reprehensions, and the conuersion of Saint Paule the Apostle in the first part whereof he yeeldeth entire thanks to certaine which had signified vnto him, that the politicie of the Exordiums which he very much bled, greatly displeased and misliked his hearers.

III. Nowe it is requisite that we speake somewhat as touching the last point, that is to say, the study of noysing and establisshing concord.

Surely the concord and tranquillitie of Churches is many waies interrupted and broken in sonder by the preachers themselves : of which saying it would be ouer long and troublesom to reckon by all, we will onely at this present (so) somuch as the matter so requireth) rehearse some, omitting the rest.

We see therefore oft times certayne Preachers, especially young men, or (as the Apostle termeth them) young Scollers, and the same puffed by with a false opinion of their notable learning and integritie, both to saye and doe all that euer they can possible, to corrye fauour with the multitude, to hunt after bayne glozy, and to bzing, they, fellow ministers into hatred and contempt.

Which when their Collages once vnderstande, they by & by are as busy for their partes, they bestirre them not a litell to bzing to passe, that they maye be counted as

good

good men of their hands as they do better, yea and they seeme to be at a full point rather to trye and bazard any matter, then they will suffer their glorie late gotten by their manhood and chualrye to be obscured and defured, yea: I hauidly by any meanes to be taken from them in the battayle: or (as it is said in the)

Soe then how immediately and euen at the first dash the whelkys seedes of discord and dissention are sowed.

Some other men that bring into the Churches strange and vnaccustomed phrases or formes of speech, and that to this ende that the ignorant and vnlearned might be made to beleue that they teach and set forth marvelous and profound misteries, which other men neuer learned or heard of before: when as notwithstanding they utter nothing worthy either of knowledge or admiration.

Wherefore euen here againe, as well theye colleagues as the people, beginne to whisper and stomache somewhat against them.

Now and then thou mayst finde such as not onely in wordes, but also in the thinge it selfe, doe vehemently differ and disagree from their fellowe brethren, whiles namely they goe about to graffe into the mindes of their hearers newe and strange opinions touching the principles of religion, or at least imagine some other thinges as hurtfull and noysome: of which sorte is this, when they take vpon them without cause why to inuocate certayne thinges in the rites and ceremonies of the Church, when they pretend I knowe not what visions and revelations, when they promise to prophesy and foretell of thinges to come, and such like.

For by these sleightes & wiles as it were with charmes and incantments, they inueagle the simple sorte to wonder at theye doinges and to haue them in admiration.

And there can be nothinge so absurde and inconuenient at any time struded but that it will of some bee

Alas,

friendly

friendly and plausibly receiued.

Againe the vnconstant people through hearing of strange deuises, are enen with the turninge of a hande deuised into contrary factions.

Certaine Preachers there are which doe set wide open their eares (such is their folly) to some detractors and backbiters, which delite to bringe things, what this or that body hath at any time reported of them and their sermons, or of their manners and conditions, and in the meane while they themselves feigne and imagine many things that no man euer thought off or speake off, yea & no small number of things well and friendly meant they worst and wringe to the worst part.

Here vpon therfore & by this occasion are againe barres from & pulpet many things uttered with great despite, angry and disdainfull inuectiues, and if ther be any other things more bitter then these.

Will haue harde of some that haue fallen to such outrageous folly, that they would take aduice of most vile persons, and busy-tatlinge Cobblers, and would suffer themselves to be stinted and limited by them of what matters they should intreate, and howe and after what sort they should frame their sermons in the Church.

Wherefore here againe is ministred manifolde matter of errors, and therfore also of contentions.

To be short, by these and such like meanes (for I entende not to touch any more) it is brought to passe, that if there be many ministers of Churches in one Citie, they heinouly bary and contend one with an other, to & great offence doubtlesse not onely of their next neighbours, but enen of strangers also and such as dwel a great way off from them: but if there be not many ministers of Churches together in one place, yet doe the rest of the states of the common weale and the whole people exercise much bitter warres and many barres amonge themselves.

Thus

Thus the small foundations of discorde and dissension being once layed, no man can lightly expresse in wordes, how greatly the mischiefe groweth, and how far in short space it spreadeth abrode.

For sodenly from one place or other do breake forth new denizens of perfidious treacheries, with whom it is but a sport or pastime to set simple and plaine dealing men together by the eares, to minister feedinge to the flames of discorde, and (as it is said in the prouerbe) to put fire to the match, or oyle in the furnace.

But by little and little the mischiefe creepeth further, and first goe to haunche those things that are placed in the Church for good orders sake, then next is troden under foot the doctrine of religion, and (except politike prouision be had in time) the whole Church is at length utterly subuerted and ouerthrowen.

Being then so many and great inconueniences do budde forth out of very small beginnings of dissensions, and all truly be ascribed to some one rash and temerarious Preacher: We perceiue I doubt not (my deare brethren as many as are aduanced to the excellent function of Teaching the people) that yet haue with all your possible power and enforcement to labour and endeavour your selues studiously to embrace & nourish peace and concord. It becometh you ofte times to consider and to imprint deeply in your mindes, that in case ye shall doe otherwise, all men will forthwith crye out euery where with seditions voyces: that you are the great disturbers and hinderers of humaine societie, that you are the common destroyers and murderers of men, that from and through you (whose duty it was chiefly to provide salue for euery soules) infinite evils and mischieses do redounde to the perill and decay of wretched Citizens.

It shall be requisite therefore for euery Preacher to bee very careful and prouident, least that being surprised with his owne inordinate loue, he be blinde and deceiue himselfe.

What

What doth not selfe loue and the ambitions desire of
 high title, enforce men mortall to doe. It is the want of
 one, that is past all measure immoderately like Thraso to
 baine himselfe, but he seemeth to be most foolish that ent-
 teth his confidence in vaine glory.

They that trude to please the world, can not be the ser-
 uants of Christ.

It is one thing for a man to like the glory of Christ, and
 another thing to hunt after his owne glory. One is to
 further, *λογωμανίας*, *λογωμανία* is a word which is to
 say, Strivings about words, vaine speeches and new found
 phrases, they that teach the people, shall anore and ven-
 fect worse, then a pagge of Snake, remembreinge that
 they haue longe heretofore bene admonished of this
 thing.

Againe, how greatly not onely ecclesiasticall Teachers,
 but also euen as many as are entred in the sacred rules
 of our religion, ought to adboore fro the assertion of false
 and erroneous doctrine, the authors of holy books do euery
 where inculcate and declare. Forouer that he is farre from a wise man which is o-
 fter bawfe of credit, and will belene euery prater, and
 backbiter, besides, that there rise innumerable inequne-
 riences of detraction, although the wise Salomon had
 beloe his peace, and the Prophetes and Apostles sayde
 nothinge at all, yet might it very well bee knowne
 and perceued euen out of the Ebrueke writers which
 haue published many learned sentences touching the
 same thing.

Furthermore, that light and vile persons, also idle
 Dames and Widdowes, in matters specially appertai-
 ning to the Church, be in no wise to be heard, and barke-
 ned vnto, euery man (I suppose) is perswaded suffici-
 ly in his owne minde or conscience, albeit truly we are
 by many p:oses and experiments saught in these daies,
 how meete and conuenient it is. What shall we fur-
 ther saye?

All god men ought assuredly to be perswaded of this, that he which causeth trouble and perturbation in the Church, but chiefly he that is the first breaker of peace & beginner of discorde, doth moze grienously offend, & shal moze sharply be punished at Gods hande, then he that hath committed those heynous crimes so commonly detested, I meane, murder, theft, adultrye, felonye, or such lyke.

Whosoever shall once giue occasion of schisme and dissention in the Church, may thinke continually that all those thinges are spoken of and against him, which are mentioned of the holy Prophetes and Apostles against false teachers and fantastickall authoys of sectes.

We neede not hope to aspires to the heauenly Hierusalem, wherein alone is the eternall fruition of eternall peare to be had, which will not learne how happye and ioyfull a thing it is for brethren of this earthly Hierusalem, in the Lordes house to dwell together in vnitie. But an end I must make there is no remedy.

Psal. 133.

To the suppressing therfore of al these perils & inconueniences, the most speedy and effectuall remedy and moste soueraigne preseruatiue is, if all as well the Preachers as the people, doe before euery sermon, with as great deuotion as they can, humbly call vpon God their heauenly father, and require these three thinges to be giuen vnto them :

First, that he woulde vouchsafe to purpse and illustrate with his holy Spirite all theyr hartes in generall.

Seconde, that he woulde giue vnto the Preachers themselves both the will and power freely to set forth all thinges profitable and wholesome : and also that hee woulde guide and gouerne their lippes, tongue, members, and all their whole action, least they viter any thing which is vnseemely and vncomely.

Thir. ly,

Thirdly, that he would againe vouchsafe to furnish and instruct all their hartes and mindes together, as wel with desyre of procuring and preserving of peace, as also with an earnest indeuour of prosyting in true godlynes, and (finally) that he would make them all steadfast and constant in their holy and godly purpose. Wherefore that Preacher may trust assuredly to haue good and fortunate successe in Teachinge, which will duly consider and remember those thinges, that haue now of vs bene sayde.

Soli Deo honor et gloria.

¶ *FINIS.*

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